A

PRESENT

FOR AN

APPRENTICE:

OR,

A SURE GUIDE,

TO GAIN BOTH

ESTEEM AND ESTATE;

WITH

RULES FOR HIS CONDUCT TO HIS MASTER AND IN THE WORLD.

By a late LORD MAYOR of LONDON.

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BRITISH
MUSEUM

TO

Sir JOHN BARNARD.

SIR,

THE rules, both moral and œconomic, laid down in the following tract, are ſo manifeſtly founded on right reaſon, and conducive to a virtuous and happy life, that they need neither patronage nor recommendation.

But precepts reſemble pictures; they have form and colour, but want life and motion! and, to render them truly efficacious, they ought to be enforced by obvious and unqueſtionable examples.

If, therefore, our auguſt metropolis is honoured with a living character, in which, all the virtues that are here inculcated as worthy the ambition of youth, appear in their ſtrongeſt and moſt amiable light; and in which all the duties of public and private life, the citizen and patriot, are minutely underſtood, and greatly diſcharged, it would be an abſurdity

an abſurdity to publiſh an eſſay of this nature, without prefixing the name, to which theſe noble talents belong, in the front of it: Be what you SEE! *carrying with it a much more commanding force, than* Be what you READ! *and Virtue herſelf becoming more venerable, when countenanced by ſuch an illuſtrious authority.*

It is poſſible, Sir, you may be offended with the application of what is here advanced: but I cannot be apprehenſive of one man's reſentment, when I am doing a ſenſible pleaſure to all the world beſide. I am, with true reſpect,

1 NO 61

SIR,

your moſt obedient,

and moſt humble Servant,

THE EDITOR.

A PRESENT FOR AN APPRENTICE.

HAVING already done all that is neceſſary in the article of expence for your entering gracefully on the ſtage of the world, I have conſidered what might yet be added, to your acting your part well, in order to come off with applauſe.

Recollecting, therefore, that life is a ſcene of care, and prudence generally the child of experience and calamity, I have thought it adviſeable to make you the heir of what knowledge I am poſſeſſed of, as well as my eſtate, that you may be guarded againſt all the ſnares to which youth is obnoxious; and that you may be as well provided with advice in all exigencies, as when under my wing; or as if you had already ſuffered all I would teach you to avoid.

It is true, this is a taſk that many fathers (among whom are ſome names of great diſtinction) have undertaken already; and the pieces they have obliged the world with, on this ſubject, are yet extant: a circumſtance that may ſeem to render this little eſſay of mine needleſs. But theſe have directed their thoughts to a pitch above the level of your ſtation: and none, that I know of, ſtooped ſo low

as an apprentice; to whom, nevertheleſs, advice was equally neceſſary.

Hence you will find many articles here, not touched on by their obſervations; yet ſuch as, when tried, will be found well-worthy your attention. But what concerns you moſt, is not the doctrine, but the uſe: for it is not ſo hard to give good counſel, as to apply it. Young men are apt to think themſelves wiſeſt; but that in general is impoſſible; becauſe wiſdom is the reſult of time and reflection; and youth muſt, of courſe, be almoſt as much a ſtranger to the one, as the other.

You have, at leaſt, this advantage then, to trade on the ſtock I have already purchaſed; to which if you add your own acquiſitions, you may be wiſer at your out-ſet in life, than many others in the cloſe of theirs. If therefore this precaution of mine does not anſwer, the error will be your own; with this terrible aggravation, that your follies will be without excuſe.

I have made it my care to place you with a man of character and ability in his profeſſion; from whom, I hope, you will daily receive the moſt cogent inducements to the exerciſe of virtue, by his virtuous example. Remember then, in the firſt place, that all duties are reciprocal; and, if you hope to receive favour and indulgence from him, you muſt, firſt of all, endeavour to deſerve it by your obliging and ingenuous behaviour. As you fill the character of a ſervant, it will be expected you will act as a maſter: and, if you acquit yourſelf, not only inoffenſively, but meritoriouſly, you have, as it were, beſpoke the opinion of the world

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in your favour, and may hope to be encouraged, trusted, and served accordingly. The grand foundation of which must be an inviolable attachment to *truth*, both in *word* and *deed*.

Lying.

To *lie* to the prejudice of others, argues malice and villainy; to *lie* in excuse of ourselves, guilt and cowardice; both ways, a design to delude with false representations of things, and advantage ourselves by the deceit. Now, however artificially we may carry on this infamous practice for a while, in the end it is always discovered, and it is hardly to be imagined what infinite contempt is the consequence. Nay the more plausibly we have conducted our fallacies before, the more severely shall we be censured afterwards: from that moment, we lose all trust, all credit, all society; for all men avoid a liar as a common enemy: truth itself in his mouth loses its *dignity*, being always suspected, and often disbelieved.

If, therefore, you should ever unwarily fall into an offence, never seek to cover it over with a *lie*: for the last fault doubles the former; and each makes the other more inexcusable: whereas what is modestly acknowledged, is easily forgiveu; and the very confession of a small trespass establishes an opinion that we are innocent of greater.

Dishonesty.

But *truth* in *speech* must, likewise, be accompanied by *integrity* in all your *dealings*; for it is as impossible for a dishonest person to be a good servant, as it is for a madman, or an idiot, to govern himself or others by the laws of common sense. Dare not, therefore, allow yourself even to wish to convert the

property of another to your own uſe, more eſpecially, where it is committed to your charge: for breach of truſt is as heinous an aggravation of theft, as pretended friendſhip is of murder. If, therefore, you ſhould be lucky in your frauds, and eſcape without being puniſhed or detected, you will nevertheleſs ſtand ſelf-condemned, be aſhamed to truſt yourſelf with your own thoughts, and wear in your very countenance both the conſciouſneſs of guilt and dread of a diſcovery: whereas innocence looks always upwards, meets the moſt inquiſitive and ſuſpicious eye, and ſtands undaunted before God and man. On the other hand, if ever your knaveries come to light, (to ſay nothing of the penalties of the law), with what ſhame and confuſion of face muſt you appear before thoſe you have wronged? and with what grief of heart muſt your relations and friends be made eye or ear witneſſes of your diſgrace? Nor is this all: for even ſuppoſing you ſhould be convinced of your folly, and ſincerely abhor it for the future, you muſt, nevertheleſs, be always liable to ſuſpicion: and others will have the boldneſs to pilfer, on the preſumption that you will be underſtood to be the thief.

Connivance.

But it is incumbent, not only to be honeſt yourſelf, but diſdain to *connive* at the diſhoneſty of others. He, that winks at an injury he might prevent, ſhares in it; and it is as ſcandalous to fear blame or reproach for doing your duty, as to deſerve reproof for the neglect of it. Should there be, therefore, a general confederacy among your fellow-ſervants, to abuſe the confidence or credulity of your maſter,

divulge

divulge it the very moment you perceive it, for fear your very ſilence ſhould be thought to participate of their guilt.

There is ſtill another ſort of fidelity, which may be called that of *affection*, as the other is of action; being almoſt of as much conſequence too; and what never fails to endear you to thoſe in whoſe favour it is employed: I mean that of *defending* their reputations; not only negatively, by avoiding all reproachful, indecent, or even familiar terms in ſpeaking of them; but poſitively, by endeavouring at all times to vindicate them from the open aſperſions and baſe inſinuations of others. *Fidelity.*

But, that your integrity may be permanent, it muſt be founded on the rock of *temperance*. Firſt, therefore, baniſh ſloth, and an inordinate love of eaſe; active minds being only fit for employments; and none but the induſtrious either deſerving, or having a poſſibility to thrive: which gave occaſion to Solomon to exclaim, *The ſluggard ſhall be cloathed with rags; becauſe he cries, Yet a little more ſleep, a little more ſlumber!* But the folly of ſleeping away one's days is obvious to the dulleſt capacity; it being ſo much time abated from our lives, and either returning us into a like condition with that we were in before our births, or anticipating that which we may expect in the grave. In ſhort, ſleep is but a refreſhment, not an employment; and while we give way to the pleaſing lethargy, we ſacrifice both the duties and enjoyments of our being. *Temperance.*

Neither is it enough to avoid ſloth; you muſt, likewiſe, fly the exceſſes of that enchantreſs, *pleaſure*. Pleaſure, when it becomes our buſineſs, makes buſineſs a torment; and it is as impoſſible to purſue both, as to ſerve God and Mammon. You may, perhaps, think this leſſon hard to learn; but it is, nevertheleſs, the reverſe of the prophet's roll; and, if bitter in the mouth, is ſweet in the belly.

Pleaſure.

To explain more fully on this head: Do not imagine I mean by this, that, tho' you muſt live by the ſweat of your brows, you muſt not reap the harveſt of your own labours. Neither God or man exacts it of you, nor would nature ſubmit to the ungrateful dictate, if they did. I ſpeak only of pernicious or unlawful pleaſures, ſuch as are commonly ranged under the word *intemperance*, ſuch as prey on the body and purſe, and in the end deſtroy both.

Exceſs is a pleaſureable evil, that ſmiles and ſeduces, enchants and deſtroys. Fly her very firſt appearance, then: it is not ſafe to be within the glance of her eye, or ſound of her voice; and, if you once become familiar with her, you are undone. Let me further add, that ſhe wears a variety of ſhapes, and all pleaſing, all accomodated to flatter our appetite and inflame our deſires.

Exceſs.

To the epicure ſhe preſents delicious banquets; to the bacchanal, ſtore of exquiſite wines; to the ſenſualiſt, his ſeraglio of miſtreſſes; to each, the allurement he is moſt prone to: and to all, a pleaſing poiſon that not only impairs the body, but ſtupifies

pifies the mind, and makes us bankrupts of our lives as well as our credits and eſtates.

Above all things, then, be temperate. And, firſt, in *eating*. One expenſive mouth will wear out ſix pair of hands: and a ſhilling will appeaſe the wants of nature more effectually, as well as more innocently than a pound. This caution deſerves your attention ſo much the more, as you are ſtationed in a city, where one of the reigning vices is the riot of a prodigal table; a riot that has been ſeverely inveighed againſt by our more abſtemious neighbours, and which even an effeminate Aſiatic would bluſh to be reproached with. *In eating.*

But, however injurious this ſpecies of exceſs may be to the body, or the purſe, it is not ſo criminal, in many reſpects, as that of living only to be a thorough-fare for *wine* and *ſtrong drink*. For he that places his ſupreme delight in a tavern, and is uneaſy till he has drank away his ſenſes, renders himſelf ſoon unfit for every thing elſe: a frolic at night is followed with pains and ſickneſs in the morning; and then, what was before the poiſon, is adminiſtered as the cure: ſo that a whole life is often waſted in this expenſive phrenzy; poverty itſelf only cutting off the means, not the inclination; and a merry night being ſtill eſteemed worth living for; though fortune, friends, and even health itſelf, have deſerted us; nay though we are never mentioned but with contempt and diſgrace, and to warn others from the vices that have been our undoing. When you are moſt inclined to ſtay another bottle, be ſure to go. That *Drinking.*

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is the moſt certain indication which can be given, that you have drank enough. The moment after, your reaſon, like a falſe friend, will deſert you, when you moſt need its aſſiſtance: you will be ripe for every miſchief, and more apt to reſent, than follow any good counſel that might preſerve you from it.

Dreſs. There is, likewiſe, an intemperance in *dreſs*; which, though not ſo blameable or dangerous as either of the others, is nevertheleſs worth your care to avoid. Though this folly is not of Engliſh growth, it agrees ſo well with the ſoil, that it flouriſhes rather more here, than where it firſt ſprung up. Pretenders at court, frequenters of public places of reſort, and thoſe who would dazzle the ladies, firſt adopted the faſhion; and from them, though with tenfold abſurdity, it has ſpread to the inns of court, and *Royal Exchange*. Dreſs is, at beſt, but a female privilege; and, in men, argues both levity of mind, and effeminacy of manners. But, in a citizen, an affectation of this kind is never to be pardoned: in him it is a vice as well as a folly, as opening a door to extravagance, which never fails to be attended with ruin: and the prudent never care to deal with a man who muſt injure either them or himſelf. Wherever there is a woman in a family, there is a natural iſſue for all the expence that can be ſpared on that article: and that poor wretch muſt have a miſerable head, who would inflame his wife's follies, by his own. In ſhort, ſon, to lay out money in fine cloaths, may be juſtified in fortune-hunters, becauſe it is their ſtock in trade; but in nobody elſe: the

wall

wall in the ſtreet, or ſome little deference, where you are *not known*, being all the advantages attending it; and, when you *are*, abſurd finery is no more regarded, than a poor player on the ſtage in the robes of a prince. The fop, who came into the preſence of Henry VIII. with an hundred tenements upon his back, would have had twice as many hats off, if he had annually put the rents into his pocket. It is, therefore, wiſdom to wear ſuch apparel as ſuits your condition; not ſordid and beggarly, or foppiſh and conceited; agreeable to what the poet puts in the father's mouth, ſpeaking to his ſon of his habit, which he adviſes to be *rich, not gaudy, or expreſſed in fancy.*

Government of the tongue.

The art or virtue of holding your tongue, is the next topic I ſhall *lay* before you; both a rare and an excellent quality, and what contributes greatly to our eaſe and proſperity. In general, therefore, remember it is as dangerous to fall in love with one's own voice, as one's own face. Thoſe, that talk much, cannot always talk well, and may much oftner incur cenſure than praiſe: few people care to be eclipſed; and a ſuperiority of ſenſe is as ill brooked as a ſuperiority of beauty or fortune. If you are wiſe, therefore talk little, but hear much: what you are to learn from yourſelf, muſt be by thinking; and from others, by ſpeech: let them find tongue then, and you ear: by which means, ſuch as are pleaſed with themſelves, which are the groſs of mankind, will likewiſe be pleaſed with you, and you will be doubly paid for your attention, both in affection and knowledge.

When

Talking of one's self.

When people *talk of themſelves*, lend both your ears: it is the ſureſt way to learn mankind: for let men be ever ſo much upon their guard, it is odds if ſome ſuch eſcape is not made, as is a ſufficient clew to the whole character. I need not obſerve to you, that, for the very ſame reaſon, you are never to make yourſelf the ſubject of your own converſation: though, I hope, you will have no vices to conceal; all men have infirmities, and, next to the rooting them out, which is perhaps impoſſible, is the concealing them.

Ill-natured jeſts.

If it is dangerous to ſpeak of ourſelves, it is much more ſo to take *freedoms* with other people. A jeſt may tickle many, but, if it hurts one, the reſentment, that follows it, may do you more injury, than the reputation ſervice.

Offending women.

But it is more eſpecially dangerous to make free with the perſons or characters of *women*: for they are naturally prone to rage; and, thro' the very frailty of their natures, ſeldom fail to avenge, what braver minds either overlook or forgive. Beſide, conſcious of their own feebleneſs, they lay their deſigns more cunningly, and proſecute their little quarrels more implacably, than could be expected from creatures ſo nearly reſembling angels; fearful of diſappointments, they never truſt to after-games, but effect all their purpoſes by one ſingle blow; being taught by nature, likewiſe, that policy of aiming at the head, not the heel, and of accompliſhing their vengeance after the Italian mode. For, however great they

they eſteem the provocation, they ſeldom ſuffer their anger to break out till ſure of ſtriking home. Hence, it is manifeſt from ſtory, that no hatred is ſo extreme, no revenge ſo cloſe-covered, or ſo inexorable, as a woman's. Witneſs Sir Thomas Overbury's caſe,* whom friendſhip itſelf could not ranſom from being a victim to feminine rage. Neither does the truth or falſhood of what is ſaid alter the caſe a jot; unleſs by how much the truer, by ſo much the more provoking it is; it being with them as with Nero, *who could not bear to be told of what he took a delight to do.* In a word, as to conceal is their artifice, they hate none ſo much as thoſe who endeavour to pry into their actions.

But this muſt not be underſtood too comprehenſively: for there are many of that ſex, whoſe innocency ſuits the delicacy of their conſtitutions; genuine turtles, who, being free from guilt, are equally free from ſuſpicion and malice. Theſe deſerve to be diſtinguiſhed from the gloomy, deſperate tribe, alluded to above: and have nothing to fear from the licentious tongues of our ſex, if they can eſcape thoſe of their own.

Family-ſecrets.

But, over and above theſe general cautions for the government of the tongue, you muſt, in a more particular manner, be careful of the *ſecrets of the family* where you live, from whence hardly the moſt indifferent circumſtance muſt be divulged: for he, that will drop any thing indiſcreetly, may very juſtly be thought to retain nothing; and thoſe who are on the watch for information, will, from a very remote hint, conjecture all the reſt. I do

* *See Rapin, vol. ii. p.* 183. 184.

Secrets repoſed in you.

I do not adviſe you to ſeek the *confidence* of others; for, if the ſecret intruſted ſhould happen to take air, though you are innocent of the diſcovery, it is odds but it is imputed to your infidelity: but, if any ſuch truſt is repoſed in you, ſuffer the torture, rather than diſcloſe it; for, beſide the miſchief it may occaſion to him who confided in you, it muſt argue an extreme levity of mind to leak out to one man what was communicated to you by another; which laſt muſt, likewiſe, in his heart, deſpiſe you for your incontinence, and ſecretly reſolve never to truſt his affairs to the cuſtody of ſuch a ſieve.

One's own ſecrets.

Hence I am naturally led to caution you not to be *talkative* of ſuch deſigns as you have in your head; of bargains to buy, or buſineſs to do. For, by this means, you give others an opportunity to foreſtall you, if they think it worth their while; and ſuch whoſe intereſt interferes with your's, will take the alarm, and endeavour to diſappoint you, to their own advantage: beſide all which, it is no bad policy to take ſuch, as we mean to deal with, unprepared. In brief, never talk of your deſigns, till they have taken place; and, even then, you had better continue ſilent, leſt it ſhould prejudice your future dealings.

It muſt however be owned a very difficult taſk, as ſelf is always uppermoſt in the mind, not to give vent ſometimes to the joy of having acted with notable ſhrewdneſs and addreſs. But that man has not half enough of either, who cannot prevail on himſelf

himſelf to ſtifle all pretenſions to both. To proclaim one's ſkill, is to beat an alarm to thoſe we deal with; as he that draws his ſword, puts every body elſe on his guard, and whoever is perſuaded he is overmatched by you, will never negotiate with you again; at leaſt, in commodities that fluctuate in their value according to the demand at market.

Expectation.

Neither is it prudent to talk of our *expectations*, or of our dependencies on the promiſes of others: for if we meet with diſappointments inſtead of ſervices, we ſink as much in our reputations, as if they were owing to our own bad conduct; and it is well we are not derided for our credulity into the bargain. For ſome people are diſingenuous enough to make uſe of all advantages to gratify their malignity; and it muſt be our buſineſs to give them as few opportunities as poſſible.

Other people's quarrels.

Be likewiſe warily ſilent in all concerns which are in matter of *diſpute* between *others*: for he, that blows the coals in quarrels he has nothing to do with, has no right to complain if the ſparks fly in his face; it being extremely difficult to interfere ſo happily, as not to give offence to either one party or the other; almoſt all men having their eyes immoveably fixed on their own intereſt, and continuing obſtinately blind to the demands of their antagoniſt: and, therefore, you muſt either ſide with each by turns, and thereby deceive both, or expoſe yourſelf to the diſguſt and animoſity of the loſer, who will judge of your conduct, not according to truth, but his own ſelfiſh prejudices.

But

Tale-bearing.

But nothing can be more ſcandalouſly odious, than officiouſly to carry *inflaming tales* between perſons at variance; and thereby keep up that rancour, which, for want of freſh provocations, might otherwiſe expire. Beſide, it is as dangerous an office, as holding a wolf by the ears: you can neither ſafely proceed, or leave off; and, if ever they come to an accommodation, the incendiary is ſure to be the firſt ſacrifice.

One's own quarrels.

In all ſuch caſes, therefore, let your tongue be dipped in oil, never in vinegar; and rather endeavour to mollify, than irritate the wound; and, even where you yourſelf may become a principal, avoid anger as much as poſſible, that you may avoid giving the provocations almoſt inſeparable from it. If injured, the leſs paſſion you betray, the better you will be able to ſtate your caſe, and obtain juſtice: and if you are the aggreſſor, rudeneſs, reproach, diſdain, and contempt, but render your adverſary more implacable; whereas by mildneſs, and good manners, the moſt intractable may be qualified, and the moſt exaſperated appeaſed.

I find I am inſenſibly ſtrayed from the government of the tongue to that of the heart; and, therefore, it will not be impertinent to inform you, that quarrels are eaſier avoided, than made up: for which reaſon, do not let it be in the power of every trifle to ruffle you. A weather-cock, that is the ſport of every wind, has more repoſe than a choleric man; ſometimes expoſed to the ſcorn, ſometimes to the reſentments, and always to the abhor-

rence,

rence, of all who know him. Rather wink at ſmall injuries, than be too forward to avenge them.—He that, to deſtroy a ſingle bee, ſhould throw down the hive, inſtead of one enemy, would make a thouſand.

It is abundantly better to ſtudy the good will of all, than excite the reſentment of any; of all I mean but ſuch whoſe friendſhip is not to be gained but by ſharing in their crimes. For there is not a creature ſo contemptible, which may not be ſomewhat beneficial, and whoſe enmity may not be as detrimental. The mouſe in one fable, ſpared by the lion, afterwards, in gratitude, ſet the ſame lion free from the toils he was entangled in, by gnawing them to pieces; and, in another, the gnat is repreſented challenging the lion, and having the beſt of the combat.

Affability.

Make a trial, therefore, and you will always find the force of *affability*; daily experience ſhewing us, that we make only thoſe brutes our play-fellows which are mild and gentle, and keep thoſe at a diſtance, and in chains, which we take to be our enemies.

Frugality.

What I ſhall next recommend to you, is *frugality*; the practice of which is expedient for all, but eſpecially for ſuch as you, who are, like the ſilk-worm, to ſpin your riches out of your own boſom: what I ſhall *give* you being your full ſhare, and as much as I can afford; and what I ſhall *leave*, neither decent or prudent for you to reckon upon; ſince, till my death, you can have no advantage from it; and it depends on your own behaviour, whether even then it ſhall

your's, or no. I ſay, therefore, it is incumbent on you to be frugal; for, if you miſcarry through the want of frugality, your firſt adventure will be your laſt, and I neither can, nor would put it in your power to ſhipwreck your credit again. Beſide, if I was both able and willing, to retrieve your fortune would be a much more difficult taſk, than it is now to make it. You would have the ſame difficulties to encounter with, as you have at preſent, and, perhaps, ſuch prejudices into the bargain, ariſing from your former errors, as no endeavours might ever get the better of.

Be, therefore, anxiouſly ſolicitous to preſerve your *credit* even from ſuſpicion; for, next to loſing it, is the doubt of its being endangered. In order to do which moſt effectually, I ſtill ſay, be frugal: credit, bought at the experience of money, belongs only to perſons of an eſtate, or ſuch who have already made their fortunes; in every body beſide, thrift approaches neareſt to virtue, and will be eſteemed accordingly.

By *thrift* I would have you to underſtand, not only the avoiding profuſion, or the limiting your expences to pounds and ſhillings, but even to pence and farthings. The neglect of trifles, as they are called, is ſuffering a moth to eat holes in your purſe, and let out all the profits of your induſtry. Nothing is more true than the old proverb, *That a penny ſaved is two pence got.* When, therefore, you wrangle for a farthing in a bargain, or refuſe to throw it away in ſport, do not let fools laugh you out of your economy! but leave them their jeſt, and keep you your money.

Remember

Remember the most magnificent edifice was raised from one single stone, and every access, how little soever, helps to raise the heap. Let a man once begin to save, and he will soon be convinced, that it is the straight road to wealth. To hope it may be gained from nothing, is to build castles in the air: but no trifle is so small, that will not serve for a foundation. He, that hath one shilling, may with more ease increase it to five, than he procure a penny who is not master of a farthing. It was on this principle, the poor drover scraped together enough to purchase a calf, and from that contemptible beginning, went gradually on, till he became master of many thousands a-year. He, that is not a good husband in small matters, does not deserve to be trusted with great.

Master's cash.

But this you are sacredly to observe: If you should be intrusted with the custody of your *master's cash*, look on it as a plague-sore, that, but touched, would be your utter ruin. Remember the day of accompt must come, when the most minute trespass cannot be concealed, and when scarcely an oversight will be forgiven. In cases of property, men alter their very natures, are ever suspicious of wrongs, and, if any are proved, incline rather to punish than forgive. Do not be seduced then into a fault of this nature, on any consideration whatever. Though you are taught to be frugal of your own money, you are forbid to covet another's: and, while you are a servant, your master is intitled to the benefit of all your virtues.

But to be frugal is not sufficient; you must be

industrious

Induſtry. *induſtrious* too: what is ſaved by thrift, muſt be improved by diligence; for the laſt doubles the firſt, as the earth, by reflection, renders the ſun-beams hot, which would otherwiſe ſeem but warm. What cannot be done by one ſtroke, is effected by many; and application and perſeverance have often ſucceeded, even where all other means have failed; it having been often obſerved, that a ſmall veſſel, which makes quick and frequent returns, brings more gain to her owners than the large hulk, which makes but few voyages, tho' ſhe holds much and is always full. *Go to the ant, thou ſluggard* (ſays Solomon), *and learn her ways, and be wiſe!* as if in her the power of induſtry was moſt happily and clearly illuſtrated. Nothing can be more ridiculous, than, that becauſe our means will not ſuit with our ends, we will not ſuit our ends to our means; or becauſe we cannot do what what we will, we will not do what we may; depriving ourſelves of what is in our power, becauſe we cannot attain things beyond it: whereas the way to enlarge our ability, is to double our induſtry; for, by many repeated efforts, we may compaſs in the end, what in the beginning we deſpaired of.

The fool that promiſes himſelf ſucceſs without endeavours, or deſpairs at the ſight of difficulties, is always diſappointed: but, on the contrary, he that is indefatigable, ſucceeds even beyond his expectations. Take this from me, ſon: There is not a more certain ſign of a *craven* ſpirit, than to have the edge of one's activity ſoon turned by oppoſition; as, on the contrary, there is no diſputing his fortitude who

who contends with obſtacles, and never gives over the purſuit, till he has reached the end he aimed at. Indeed, to tempers of this laſt kind, few things are impoſſible; and the hiſtorian, ſpeaking of Coſmo the firſt duke of Tuſcany, concludes with this ſtrong remark, *That the duke, by patience and induſtry ſurmounted all thoſe difficulties, which had otherwiſe been invincible.*

To ſay the truth, it argues a weak, puſillanimous ſpirit, to ſink beneath perplexities and calamities, and rather lament one's ſufferings, than attempt to remove them. If ever, therefore, you apprehend yourſelf to be in a manner overwhelmed with adverſities, bear up boldly againſt them all: it will be the longer before you ſink, at leaſt; and may, perhaps, give time and opportunity for ſome friendly hand to interpoſe for your preſervation. It was a ſenſible device that a man made uſe of by way of ſign; A pair of compaſſes, with this motto, *By conſtancy and labour*: one foot being fixed, the other in motion. Make this a rule, and you will be very little in fortune's power; there being, humanly ſpeaking, as certain roads to wealth, if men reſolve to keep within the proper bounds, as from one city to another.

You muſt, moreover, make induſtry a part of your character as *early* as poſſible. Be officiouſly ſerviceable to your maſter on all occaſions: if poſſible prevent his commands, underſtand a nod, a look; and do rather more than is required of you, than leſs than your duty. He merits little, that performs but juſt what would be exacted; but we learn to love him who takes a pleaſure in his buſineſs, and ſeems obliged by our commands. If you ſhould

even be enjoined to do those offices which are called mean, or which you may think beneath your station, undertake them chearfully, nor betray the least disgust at the imposition. To dispute a master's will, is both undutiful and unmannerly, and to obey him with reluctance, or resentment, argues, you obey only through fear, whereby you have both the pain of the service, and lose the merit of it too.

Value of time.

Above all things, learn to put a due value on *time*, and husband every moment, as if it were to be your last. In time is comprehended all we possess, enjoy, or wish for; and in losing that, we lose them all. This is a lesson that can never be too often, or too earnestly inculcated; especially to young people; for they are apt to flatter themselves, they have a large stock upon their hands, and that, though days, months, and years, are wantonly wasted, they are still rich in the remainder. But alas! no mistake can be greater, or more fatal. —The moments, thus prodigally consumed, are the most valuable that time distils from his limbec; they partake of the highest flavour, and breathe out the richest odour; and as, on the one hand, they are irretrievable, so neither, on the other, can all the artifice of more experienced life compensate the loss.

Company.

But I have already premised, that the bow of life must not be kept continually bent: to relax sometimes, is both allowable, and even necessary: and as, in those hours of *recreation*, you will be most in danger,

ger, it will behove you to be then moſt vigilantly on your guard. *Companions* will then be called in to ſhare with you in your pleaſures; and, according to your choice of them, both your character and diſpoſition will receive a tincture; as water, paſſing through minerals, partakes of their taſte and efficacy. This is a truth ſo univerſally received, that to know a man by his company is become proverbial; in the natural, as well as the moral world, like aſſociating with like, and labouring continually to throw off whatever is heterogeneous. Hence we ſee, that diſcordant mixtures produce nothing but broils and fermentations, till one becomes victorious; and as what God has joined he will have none to put aſunder, ſo, what he has thus put aſunder, he forbids to be joined. I have ſaid thus much only to convince you how impoſſible it will be for you to be thought a perſon of integrity, while you converſe with the abandoned and licentious; and, by herding with ſuch, you will not only loſe your character, but your virtue too; for, whatever they find you, or whatever fallacious diſtinctions you may make between the men and their vices, in the end the firſt qualify the laſt, and you will aſſimilate, or grow like each other: that is to ſay, by becoming familiar with evil courſes, you will ceaſe to regard them as evil; and, by ceaſing to hate them, you will ſoon learn both to love and practiſe them. And this may be concluded without breach of charity; for it is extremely difficult for frail human nature to recover its loſt innocence, but as facile for it to precipitate itſelf into all the exceſſes of vanity and vice.

Nor

Nor does the danger of *bad company* affect the mind only. Say that you preſerve your integrity, which is as bold a ſuppoſition as can be made; by countenancing them with your preſence, though not equally guilty, you may be liable to equal danger. In caſes of riots and murders, all are principals; and you may be undone for another perſon's crime. Nay, in caſes of treaſon, even ſilence is capital: and, in ſuch unhappy dilemmas, you muſt either betray your friend's life, or forfeit your own. Thus the infamous aſſaſſin, who attempted the murder of one of the princes of Orange, not only brought deſtruction on himſelf, but on his confident alſo; who, though he abhorred the fact, yet kept the counſel of the contriver; and the diſcovery of the laſt was made merely by obſervation that he was often ſeen in company with the former.

Fly, therefore, the ſociety of *ſenſual* or *deſigning* men; or expect to forego your innocence, feel your induſtry, from a pleaſure, become a burden, and your frugality give place to extravagance. Theſe miſchiefs follow in a train; and, when you are linked to bad habits, it is as hard to think of parting with them, as to plunge into a cold bath to get rid of an ague. Neither does the malignity of the contagion appear all at once: the frolic firſt appears harmleſs, and, when taſted, leaves a longing reliſh behind it; one appointment makes way for another, one expence leads on to a ſecond; ſome invite openly, ſome inſinuate craftily, and all ſoon grow too importunate to be denied. Some pangs of remorſe you will feel on your firſt degeneracy,

acy, and ſome faint reſolutions you would take to be ſeduced no more; which will no ſooner be diſcovered by theſe bawds and factors to deſtruction, but all arts will be uſed to allure you back to bear them company in the broad beaten path to ruin. Of all which, none is more to be dreaded than railery. And this you muſt expect to have exerciſed upon you with its full force; buſineſs, and the cares of life, will be rendered pleaſantly ridiculous; looſeneſs and prodigality will be called living like a gentleman; and you will be upbraided with meanneſs, and want of ſpirit, if you dare to perſiſt in the ways of economy and virtue. Here then is a fair opportunity to ſhew your ſteadineſs, courage and good ſenſe; encounter wit with wit, raillery with raillery, and appear above being hurt by banter ill-founded, and jeſts without a ſting. There is as much true fortitude in ſtanding ſuch a charge as this, and being ſtaunch to your integrity, as facing an enemy in the day of battle, or rolling undiſmayed in a tempeſt, when winds and ſeas ſeem to conſpire your deſtruction. Many men, who could ſtand both the laſt ſhocks, have relented in the firſt, and through ſtark impotence of mind, have been undone.

I could enforce all theſe arguments to induce you to avoid ill company, with examples without number: but theſe will every day occur to your own obſervation. And, as I have already pointed out to you who to avoid, I ſhall next direct you who to chuſe, *viz.* Perſons as carefully educated, and as honeſtly diſpoſed, as yourſelf; ſuch as have property to preſerve, and characters to endanger; ſuch

as

as are known, and esteemed; whose pursuits are laudable, whose lives are temperate, and whose expences are moderate. With such companions as these, you can neither contract discredit, or degenerate into excesses: you would be a mutual check to each other, and your reputation would be so established, that it would be the ambition of others to be admitted members of your society.

Such should be your company in general; for particulars, as a life of trade is almost incompatible with study and contemplation, and as conversation is the most natural and easy path to knowledge, select those to be your intimates, who, by being excellent in some art, science or accomplishment, may, in the course of your acquaintance, make your very hours of amusement contribute to your improvement. For the most part, they are open and communicative, and take as much pleasure in being heard, as you to be informed; whence you will attain, at your ease, what they achieved with great expence of time and study. And the knowledge, thus procured, is easier digested and becomes more our own, than what we make ourselves masters of in a more formal and contemplative way; facts, doctrines, opinions and arguments, being thoroughly winnowed from their chaff, by the wind of controversy, and nothing but the golden grain remaining. Thus it is observed of Francis I. of France, that, though he came to the crown young, and unlearned; yet, by associating himself with men of genius and accomplishments, he so improved himself, as to surpass in knowledge the most learned princes of his time. And I myself

knew

knew a young gentleman, who was taken from ſchool to ſit in the houſe of commons, and never had much leiſure to return to his books: and yet, ſo well did he chuſe his companions, and make ſo good uſe of their converſation, that no body ſpoke better on almoſt all points, or was better heard: it being immediately expected, from the characters of thoſe he choſe to be familiar with, that he was already wiſe, or ſoon would be ſo: whence his youth and inexperience were ſo far from expoſing him to contempt, that they greatly contributed to eſtabliſh an univerſal prejudice in his favour.

Men of ſenſe.

Yet farther: with men of capacity you may not only improve in your underſtanding by converſing, but may have the benefit of their whole judgment and experience, whenever any difficulty occurs that puzzles your own. Men of ſuperior ſenſe and candour exerciſe a ready and flowing indulgence towards thoſe who intreat their favour, and are never more pleaſed than when they have an opportunity to make their talents more ſerviceable to mankind. Prudence, addreſs, decorum, correctneſs of ſpeech, elevation of mind, and delicacy of manners, are learned in this noble ſchool; and, without affecting the vanity of the name, you imperceptibly become a finiſhed gentleman.

The vulgar.

Whereas, low, ſordid, ignorant, vulgar ſpirits, would debaſe you to their own level, would unlearn you all the decencies of life, and make you abhor the good qualities you could not attain. To preſide among a herd of brutes, would be no compliment to a man;

a man; and yet this ridiculous pre-eminence would be all the advantage you could expect from ſuch booriſh companions; which likewiſe, if not purchaſed, would not be allowed; for thoſe, who pay an equal ſhare of the reckoning, allow no precedency, and our countrymen are too proud, I had like to have ſaid, too inſolent, to make any conceſſions, unleſs they are paid for them.

Sots.

In adviſing you to ſhun exceſs of wine yourſelf, it muſt be underſtood I have already adviſed you to ſhun ſuch as *are mighty to drink ſtrong drink*. Bears and lions ought not to be more dreadful to the ſober, than men made ſuch by inflaming liquors. Danger is ever in their company; and reaſon, on your ſide, is no match for the frenzy on theirs. In ſhort, he that is drunk is poſſeſſed; and though, in other caſes, we *are to reſiſt the devil, that he may fly from us*, in this, to fly from the devil, is an eaſier taſk, than to make him fly from us.

False complaiſance.

I ſhall add but one word more on this topic: Beware of a *falſe complaiſance*, or a too eaſy ductility in being ſwayed by another perſon's humour. If buſineſs calls, or you diſlike the converſation, or you incline to go home, or whatever the call is, if it is reaſonable, obey it. A man ought to be able to ſay No, as well as a woman. And not to have a will of one's own, renders one ridiculous, even to the very perſons who govern us. Take leave then reſolutely, but civilly: and you will find, a very few inſtances of ſteadineſs, on ſuch occaſions, will ſecure you from future importunities.

Though

Though I have ſaid much, under the head of companions, it is ſtill neceſſary to add ſomething concerning friends. *Friend* and *companion* are terms often uſed as meaning the ſame thing; but no miſtake can be greater. Many perſons have variety of companions; but how few, through their whole lives, ever meet with a friend? Old ſtories, indeed, talk of friends who mutually contended which ſhould die for the other; and talkative *Greece* has not been ſparing to trumpet out their praiſes. But even by the manner of celebrating theſe heroes of friendſhip, it is very evident ſuch examples are extremely rare. Our records, at leaſt, ſhew none ſuch. The love of intereſt ſeems to be the reigning ſpirit in our boſoms, and, wherever this pure and delicate union is to be expected, *meum* and *tuum* muſt be words utterly unknown. Friendſhip, therefore, in the ſtrict meaning of the word, is not likely to be the growth of our clime; and according to the idea we entertain of it, is confined within very narrow bounds. For example, I may have lived, for numbers of years, in the ſtricteſt intimacy with a particular man; we may have adventured in the ſame buſineſs, ſhared in the ſame pleaſures, interchanged continually good offices, and treated one another with an unreſtrained confidence: but all on theſe premiſes, that nothing ſhould be exacted on either ſide to the prejudice of our darling intereſt; that obligations ſhould be exactly balanced, and that, on the leaſt rupture, we ſhould be free to complain mutually of mutual ingratitude. Whence you are to underſtand, that *Friendſhip.*

our very friendſhips are but a barter of ſervices and civilities, and are not ſo much calculated to gratify the honeſt undeſigning inſtincts of the heart, as for ſnares to re-demand our own with uſury.

Choice of friends.

This being the foundation of modern intimacies, you cannot be too wary in the *choice* of him you would call your *friend*; nor ſuffer your affections to be ſo far engaged, as to be wholly at his devotion. It is dangerous truſting one's happineſs in another perſon's keeping; or to be without a power to refuſe, what may be your ruin to grant. But, if ever the appearance of wiſdom, integrity, and every other virtue, ſhould lead you to cultivate a more than ordinary friendſhip, never profeſs more than you deſign to make good; and, when you oblige, let it be freely, gallantly, and without the mercenary view of a rigid equivalent. Neither put your friend to the pain of ſoliciting a good office, but ſpare his modeſty, and make it appear that you are happy in an opportunity of doing him ſervice: but, in this, as in all other things, be guided by diſcretion. As I would never have you apply to another for what would endanger his fortune, and of courſe ruin his family; ſo never be induced, on any conſideration, to run the like riſk yourſelf. What intereſt you can make, what time you can devote, what ready money you can ſpare, for the advantage of your friend, is nobly diſpoſed of; and never upbraid him, even ſhould he prove ungrateful.

Bonds and ſecurities.

But *bonds, notes, or ſecurities*, which it is poſſible neither he nor you may be able to make good,

I caution

I caution you, on my bleſſing, never to engage in. It is not only mortgaging your whole credit, and fortune, but peace of mind: you will never think of your obligation without terror, and, the nearer the day of payment approaches, the more exquiſite will be your pangs. In a word, I have ſeen as many men dragged into ruin by theſe fatal incumbrances, as by a life of riot and debauchery. Conſider, therefore, that it is a breach of friendſhip for any man to aſk ſo unreaſonable a kindneſs; and, from that moment, be upon your guard; it being but a poor conſolation to be pitied under calamities undeſerved; or have it ſaid of you, *He was a good-natured man, and no body's enemy but his own.*

In fine, as to what concerns yourſelf, live in ſuch a manner as may challenge friendſhip and favour from all men; but defend yourſelf, with the utmoſt vigilance, from ever ſtanding in need of aſſiſtance from any. Though it is a glorious thing to beſtow, it is a wretched thing to apply; and, over and above the tyranny, the capriciouſneſs, ingratitude, and inſenſibility, you will expoſe yourſelf to, when reduced to ſuch expedients, you will then ſee human nature in ſuch a light, as will put you out of humour with ſociety, and make you bluſh that you are one of ſuch a worthleſs ſpecies.

I find I have imperceptibly hurried too faſt, and addreſſed you as if you were already acting for yourſelf, before I have finiſhed what is neceſſary for your obſervation while you are under the direction of a maſter.

In that ſtation, it will be impoſſible for you to avoid

Female ſervants.

avoid the company and converſation of female ſervants; and it will be expedient, both for your eaſe and quiet, that you ſhould live upon good terms with them; giving yourſelf no ſuperior airs to provoke their pride, or exacting more obſervance from them than they are willing to pay: but it is a matter of the higheſt conſequence for you to avoid all familiarities with them, either within doors, or without. They are, generally, perſons both meanly born and bred, with very few good qualities, often with none at all; wanton, mercenary, rapacious and deſigning. They will make it both their ſtudy and ambition to enſnare you, affect to do you good offices, be ever ready to ſerve you, ſeem never to be ſo well pleaſed as in your company; injure the family to regale you; attempt to ſeduce you with ſmiles, blandiſhments, and all the ſtratagems of intriguing hypocriſy. If you fall into the ſnare, the leaſt you can expect, is to have your attention taken off your buſineſs, your time loſt, your pocket drained, and, perhaps, your integrity aſſailed, to gratify their pride, or avarice, in a more prodigal manner than you can honeſtly afford. But, if they happen to have a deeper reach than ordinary, they will probably aim at your utter undoing, by a clandeſtine marriage: in which, if wheedling, falſe pretences, falſer careſſes, and continual importunities, fail, they will talk in a higher tone, take advantage of your fears, and threaten you with a diſcovery. On all accounts, therefore, keep yourſelf out of the reach of their ambuſcades: but, if you ſhould be ſo weak

weak as to ſuffer yourſelf to be intangled, remember nothing can happen to you ſo fatal, as to be linked to a boſom-enemy for life; and that I, your friends, and the world, will forgive you any thing, rather than you ſhould ſhipwreck your fortune before you are out of the harbour.

Your next domeſtic danger will be from your *fellow-prentices*; every one of which, if leſs favoured, leſs diligent, or leſs honeſt, than yourſelf, will be your enemy; not openly, and above board, but privately, maliciouſly, and to accompliſh your diſgrace without danger to themſelves. Look upon them as ſpies, then; but never let them know you are on your guard. It is honeſt policy, to uſe craft with the crafty. And the leſs ſuſpicion you betray, the more eaſy it will be to prevent their miſchiefs. It is a common artifice of the guilty, to endeavour to ſeduce the innocent, both becauſe the firſt appear more odious in the compariſon with the laſt, and becauſe they hope the crimes of another will help to extenuate their own. Whatever then are the bad inclinations or practices of theſe young profligates, they will endeavour to perſuade you to become a party in them, and will give themſelves more pains, than their own reformation would coſt them, to bring it about. But you are now ſufficiently warned; and you can neither expect forgivenneſs, or pity, if you do not preſerve yourſelf from the danger. *Fellow-prentices.*

Having now ſaid enough upon the head of company, I ſhall enlarge yet farther on that of *recreations*. A- *Recreations.*

mong which, reading is to be ranked the firſt, as not only the moſt innocent, but juſtly to be eſteemed both uſeful and laudable. In thoſe leiſure-hours, therefore, which a ſhop allows, though never till the buſineſs in hand is done, let books be your companions; not ſuch as are merely amuſement, ſuch as romances, or deal too much with the imagination, as poetry and plays, or diſtract the mind with wrangling altercations, as controverſy; but hiſtory, eſpecially that of your own country; travels, I mean ſuch as are to be depended upon; morals, ſome little law, and authentic tracts on the Britiſh conſtitution. Tho' you are not to be ſo ſmitten with ſtudy, as to follow it to the prejudice of your buſineſs, there is no neceſſity for a man of buſineſs to be incapable or unuſed to ſtudy. While you are young, therefore, lay in a ſtock of knowledge, and, though crude at firſt, it will mellow by degrees; and, when the hurry of advanced life leaves you no leiſure for contemplation, you will find your memory will aſſiſt you almoſt as well. It is obſervable, that we connect the idea of expence ſo cloſely with that of diverſion, that we hardly reckon thoſe among our pleaſures, which we do not pay for. But this is both bad reaſoning and bad economy. The moſt exquiſite, as well as the moſt innocent, of all enjoyments, are ſuch as coſt us leaſt; reading, freſh air, good weather, fine landſkips, and the beauties of nature. Unbend, therefore, principally, with theſe; they afford a very quick reliſh while they laſt, and leave no remorſe when over.

Cheap pleaſures.

Fencing

Fencing and *dancing* are very fine accompliſhments for courtiers, and very good exerciſes for all; but are impertinent ingredients in the character of a man of buſineſs. In the firſt, too little ſkill only expoſes you to the more hazard; and too much is, perhaps, an inducement to ſeek quarrels, rather than to avoid them; the conſequences of which are ſometimes fatal, always dangerous. Leave then the ſword in the hands of thoſe that are to live by it; and as it would be a very ridiculous piece of foppery in you to wear one, even on a Sunday, there is no neceſſity for your knowing how to uſe it. The laſt (dancing) can ſerve only as a recommendation to women; and you are always to remember you are a tradeſman, not a gallant or fortune-hunter. *Fencing and dancing.*

Muſic, which has ſo much engroſſed the attention of the preſent age, is another of thoſe accompliſhments which is totally ſuperfluous in ſuch a ſtation as your's; nay, is not only uſeleſs, but abſolutely detrimental; to have one's head filled with crotchets, being a proverbial phraſe to denote a man beſide himſelf. Frequent not, therefore, operas and concerts, at leaſt but very rarely; affect not any ſkill in compoſitions, or to determine the merit of maſters; nor truſt yourſelf to perform on any inſtrument, or keep company with ſuch as make muſic their profeſſion. There is an infatuation attends purſuits of this nature, and, the moment you attach yourſelf to them, you will decline both in your credit and fortune. Loſs of time and increaſe of expence are the immediate *Muſic.*

mediate conſequences. At taverns, you muſt think it a favour, if a performer contributes to your entertainment; for which you muſt both defray his reckoning, and load yourſelf and your friends with benefit-tickets, moſt of which you muſt pay for it out of your own pocket: and what you voluntarily do for one, will be demanded by the reſt; whereby you will expoſe yourſelf to an annual rent charge, and annual ſolicitations.

Play-houſe. For the ſame reaſon, never be prevailed upon to ſet your foot behind the ſcenes at a *play-houſe*; the creatures, to be found there, being but ſo many birds of prey, that hover round you only to devour you. Full of fawning and flattery, to win your favour; and inſolently ridiculing the cit, the moment your back is turned. Content yourſelf, then, with putting them to their proper uſe on the ſtage; and entertain yourſelf with their humour, out of reach of their impertinence. Not that I would be underſtood to recommend a frequent reſort to the theatres on any terms: on the contrary, viſit them but rarely, and patronize them never; at leaſt, till they have undergone a thorough purgation, and appear what they ought to be, the ſchools of refined manners and unblemiſhed virtue.

Gaming. But *gaming* is the curſe that ſpreads the wideſt, and ſticks the cloſeſt to the preſent times: all ranks and degrees of people are infected with it; it is the livelihood of many, and ſo countenanced by all, that it is almoſt ſcandalous to forbear it, and eſteemed downright ill-breeding to expoſe it. But wherever you are,

are, if cards are called for, let it be a ſignal for you to take your leave. Nor let the propoſals of a trifling ſtake be a bait to induce you to ſit down: Adventurers heat themſelves by play, as cowards do by wine; and he that began timorouſly, may by degrees ſurpaſs the whole party in raſhneſs and extravagance. Beſides, as avarice is one of our ſtrongeſt paſſions, ſo nothing flatters it more than play. Good ſucceſs has an almoſt irreſiſtible charm, and ill prompts us to put all to the hazard, to recover our loſſes: either way, nothing is more infatuating, or deſtructive.

This is but a faint ſketch of the miſchiefs attending gaming, even upon the ſquare: but, where it is otherwiſe, which often happens, as numbers have found to their coſt, what can ſave the wretched bubble from imminent and inevitable ruin? or who can enumerate the ſnares, the blinds, the lures, employed by ſharpers, to entrap their prey, and ratify the premeditated miſchief? To be ſafe, then, keep out of the poſſibility of danger. Strangers, however dazzling their appearance, are always to be miſtruſted. Even perſons who pride themſelves on their birth, rank and fortune, have, of late, been found confederates with thoſe ſplendid pick-pockets. And to play with your friends, is an infallible receipt to loſe them: for, if you plunder them, they will abandon you with reſentment; and, if they plunder you, they will decline an interview, that muſt be attended with ſecret ill-will, if not open reproaches. To avoid all theſe hazards, play not at all: but when you find yourſelf giving way to the dangerous temptation, by caſting

ing your eyes on thoſe who live in pomp and luxury by theſe execrable means, let their rotten reputations, and the contempt always connected with them, deter you from the deteſtable ambition of making your way to fortune by the ſame infernal road; or, if that reflection proves ineffectual for your preſervation, look with horror on the numbers of meagre faces that haunt gaming-houſes, as ghoſts are ſaid to do the places where their treaſure is buried, who earn an infamous livelihood, by being the tools and bawds of thoſe very people to whom they owe their ruin, in order to reduce others to the like wretchedneſs.

Company of the Ladies.

I come now to the pleaſure of *converſing with the Ladies*; which, as inſeparable from our conſtitutions, and yet often productive of very extraordinary miſchiefs, is neither to be indiſcreetly indulged, nor wholly reſtrained. Indeed, if a more ſerious turn was given to their education, if the Roman Cornelia was made the model after which they were to form themſelves, I would be the firſt to adviſe you, to devote all your leiſure hours to the charms of their converſation. More humanity, more addreſs, more politeneſs and ingenuity, would be learned in an hour by the influence of their beauty, and the force of their example, than for years in the blunt and cynical dogmas of the ſchools: which was undoubtedly what the philoſopher of old meant, when he adviſed an unpoliſhed fellow to ſacrifice to the Graces.

But this is beholding the ſex in the moſt flattering light: by being early taught to admire themſelves, they

they very ſeldom regard any thing elſe; and you may as well endeavour to ſet your ſeal upon a bubble, as fix that mercurial ſpirit which flies all off in vapour. To viſit them only for your own amuſement, is what they never will away with; and to become the inſtrument of theirs, is to commence ſlave at once, and live only to be at their devotion. From that moment, neither your friend, your will, nor your purſe, is your own: nay, you muſt alter your very character, and appear not what you are, but what they would have you. Your dreſs, from thenceforward, cannot be too fantaſtical, nor your diſcourſe too vain; inſomuch that one would conclude, not only Venus herſelf to be born of froth, but all her votaries too.

Preſents, pleaſures, treats, muſt always be your harbingers to beſpeak your welcome: no buſineſs is ſo ſacred, but muſt be poſtponed in compliment to them; no expence ſo great, but muſt be incurred to pleaſe them; and no friendſhip ſo dear, but muſt be ſacrificed, when they fancy it interferes with their's.

When, therefore, either by accident or choice, you venture into their inſinuating company, conſider them all as Sirens, that have faſcination in their eyes, muſic on their tongues, and miſchief in their hearts. Let your correſpondence with them be only to learn their artifices, unravel their deſigns, and caution yourſelf how to avoid them. Or, if your inclinations render their ſociety neceſſary to your happineſs, let your prudence chuſe for you, not your appetite: ſearch out thoſe qualities that will blend moſt kindly with your own, and let domeſtic

meſtic excellencies outweigh more ſhining accompliſhments. But of this I ſhall ſpeak more largely towards my concluſion. At preſent, I ſhall cloſe this topic with obſerving to you, that, after you have deliberately fixed on this choice, it is of the utmoſt importance to you, to make *a covenant with your eyes*, as it is beautifully expreſſed in ſcripture, not to wander after other objects of deſire and admiration. He, that once quits the anchor of conſtancy, will be the ſport of every wind and tide of paſſion, for his whole life to come. Happineſs, as well as charity, ought to begin and end at home: and if ever you ſuffer yourſelf to think with diſguſt, or even indifference, of your wife, your days, from that unhappy moment, will loſe their reliſh, and your nights their tranquillity; reproaches and debates will ſadden your meals, and thwarting meaſures, perhaps, bring on your ruin.

Inconſtancy. Neither flatter yourſelf, that you will proceed but certain ſteps in the dangerous path of *inconſtancy*. Once aſtray, it will be one of the moſt difficult taſks in the world to recover the right road. So many fallacious proſpects will preſent themſelves before you, ſo dark and intricate will appear the maze behind you, that, once in, you will be tempted to wander on; and, tho' a variety of adventures will produce but a variety of diſappointments, you will ſtill purſue the *ignis fatuus*, till it leads you to deſtruction.

But, that I may leave no avenue to this fatal labyrinth unguarded, I adviſe you moſt earneſtly to let all your actions, intimacies and amuſements, be as unreſerved, open and avowed as poſſible.

The

The public eye, tho' a very ſevere, is a very wholeſome monitor; and many a man has been reſtrained from ill courſes, merely by knowing he was obſerved. A *maſquerade*, therefore, however innocent it may ſeem, or however ſpeciouſly it may be defended, is a place you are never to be prevailed upon, either by your own curioſity, or the importunities of others, to viſit. It is making too bold an experiment on human frailty; and I am convinced, many perſons have ventured on crimes there they would otherwiſe have avoided, merely becauſe they were unknown. It is a noble maxim of the poet's, that *contempt of fame begets contempt of virtue*; and to this may be added, that *to be out of the reach of fame, is to be in the way of vice.* *Maſquerades.*

To proceed: though riding is both an innocent and manly exerciſe, and I have formerly recommended it to you, as moſt fit for you to indulge yourſelf in, I have now lived long enough to retract a great part of what I advanced on that head, and ſee cauſe to diſſuade you from ever *keeping a horſe*; at leaſt, till your circumſtances or improved ſagacity render it allowable, or your health or buſineſs neceſſary. And what has induced me to alter my opinion, you will find as follows. It is generally obſerved, that the antient laudable parſimony and frugality of the city is hardly any where to be found, and that luxury and expence reign in their ſtead; a very great article of which is now obviouſly to be placed to the account of riding, and the conſequences that are become almoſt inſe- *Horſe-keeping.*

parable from it. The young tradeſman is no ſooner ſet up, but he ſearches Smithfield for a hunter; and having heard certain terms of jockeyſhip bandied about among his companions, expoſes himſelf by uſing them abſurdly; and is cheated ten times over, before he acquires any better ſkill. The charge of livery-ſtables is now added to thoſe of rent, houſe-keeping, &c. and opportunities are wanted for producing his new equipage, and ſharing in the frolics of the age. Seats, palaces, public-places, are firſt viſited in turn; and, as ſuch expeditions are preſuppoſed expenſive, no article of prodigality is ſpared, nor any exorbitant bill taxed, for fear his ſpirit or his ability ſhould be called in queſtion. To theſe ſucceed horſe-races and hunting-matches; whence intemperance in drinking is learned at the one, an itch of gaming at the other, and pride, folly, and prodigality at both. A country-lodging is the next ſtep; which is not eſteemed properly furniſhed without a miſtreſs: who muſt be kept oſtentatiouſly, to make her amends for mopping away the ſummer out of the reach of her old companions, and the amuſements of the town. In conſequence of all this, buſineſs is cramped into one half of the week, that pleaſure may be indulged during the reſt: and ſervants are intruſted with the management of all; who ſeldom fail to put in for their ſhare of the plunder, and, by having their maſter's ſecrets in their keeping, are leſs anxious for their own. With ſo many inlets for ruin, is it any wonder, to hear it takes place; to hear of notes diſcounted at a greater premium than the moſt profitable trade can pay;

goods

goods taken up in one ſhop, in order to be pledged at another; and, finally, of bills proteſted, and bankruptcies, with ſcarce effects remaining to pay for taking out the commiſſion? This being the caſe, as fatal experience manifeſts it is, do not commence jockey, till you are ſure you can ſit firm in your ſaddle, and defy your horſe to run away with his rider.

Proper perſons to deal with.

From diverſions, I now return again to buſineſs. And in the firſt place, deal with thoſe of the faireſt characters, and beſt eſtabliſhed circumſtances: for they can both afford to ſell better bargains, and give longer credit, and have too much depending on their conduct, to be eaſily induced to do, or connive at, a fraudulent action. Nevertheleſs, to be ſecure, you muſt put yourſelf in no man's power: for, if you neglect your own intereſt, how can you complain of infidelity in others? Beſides, though we ſhould allow there are numbers of men ſo unfeignedly honeſt, that no conſideration could prevail with them to do an immoral thing, however covered from obſervation; yet, experience will teach you, there are many others, who are only the counterfeits of theſe; who make uſe of virtue but as a ſtock in trade; and are ready to bring it to market, the moment there is an opportunity to diſpoſe of it for as much as they think it worth.

Fair profeſſions.

But, above all, be moſt cautious of thoſe who *profeſs* the moſt; eſpecially if their advances are ſudden, extraordinary, or without a plauſible foundation.

tion. Depend upon it, all the commerce of mankind is founded upon mutual intereſt, and, if it is not apparent by what means you could deſerve all theſe *blandiſhments*, conclude they are but artificial and keep yourſelf out of danger. For the gilding the pill is not peculiar to apothecaries; the ſame craft pervails through every ſcene of life: and more miſchief has been done under the maſk of friendſhip, than by the moſt avowed and inveterate enmity. In ſuch caſes, men are upon their guard, and, generally ſpeaking, very effectually provide for their own ſecurity; but where the heart is open, it is aſſailable, and you are undone, before you ſuſpected you were in harm's way.

Suſpicion.

But though you are to beware of credulity on the one hand, you are to beware as much of betraying your *ſuſpicions* on the other: for that ſets fire to the train at once, and of a doubtful friend, you make a certain enemy. Beſides, the circumſtances, that may juſtify your fears, may make but a very poor figure in evidence: and though you may be perfectly in the right in being upon your guard, you will appear as much in the wrong in making out a charge only from your own apprehenſions.

Raſh reſentments.

Neither is it ſafe or prudent to declare open war upon every trifling injury. It is impoſſible to live without ſuffering: and, if we give way to our *reſentments* on all ſuch occaſions, quarrels will be, in a manner, the buſineſs of our lives. On the other hand, if ever, through accident, or human infirmity, you ſhould be the aggreſſor, let it be your glory

glory to acknowledge your fault, and make inſtant retribution. Next to the merit of doing right, is the atoning for what is done wrong; and in ſpite of the vulgar notion, that it is mean to ſubmit, or acknowledge a treſpaſs, do you eſteem it the height of moral gallantry. And, if the conqueſt of one's ſelf is the moſt difficult of all achievements, you will think it the nobleſt of all triumphs. Nor let the poverty or impotence of your adverſary induce you to overlook or deſpiſe him; for the weaker he is, the leſs courage was required to oppoſe him; and the more tyranny appears in oppreſſing him, merely becauſe the odds of ſtrength was on your ſide. Beſides, the moſt abject of men may be able to ruin the proudeſt; and, in the Turkiſh hiſtory, you will find a ſtory of a Prime Vizier killed in the divan by the hand of a common ſoldier he had aggrieved. Remember, on all occaſions, that anger is an impertinent paſſion: if it intrudes while you complain of, or ſeek redreſs for injuries received, truth will be hurt by the medium through which it is ſeen; and that will be eſteemed prejudice, or ſpleen, which is, in fact, both truth and evidence. On the other ſide, if it breaks out when you are yourſelf accuſed, it argues a ſore place is touched, and your very ſenſibility proclaims your guilt.

Complacency.

Inſtead, therefore, of ſeeking quarrels, or huſbanding debates, endeavour to make friends, if poſſible, of all you have concerns with. And this can be done by no means ſo effectually, as by an *affable* and *courteous behaviour*. I have known a bow, a ſmile, or an obliging expreſſion, people a

ſhop with cuſtomers. In ſhort, no rhetoric has more force than a ſweet and gentle deportment: it will win favour, and maintain it; enforce what is right, and excuſe what is wrong.

Let this be the rule of your conduct in general; and, in particular, when induced to beſtow a favour, do it, as before hinted, with a frankneſs that ſhall give it a tenfold value. Or, if applied to for what you are obliged to refuſe, let it be manifeſt you are governed by neceſſity, not choice; and that you ſhare with him you ſo refuſe, in the pain of the diſappointment.

But there are ſome perſons that neither affability, or even obligations, can win; and thoſe are the covetous, and the proud: both of which are ungrateful ſoils, that yield no returns; one thinking all but his due; and the other, either laughing in his ſleeve at your fooliſh generoſity, or fancying it is only meant as a ſnare to render him your bubble.

Tempers of men to be ſtudied;

To *ſtudy* the *tempers* and *diſpoſitions* of men, will, therefore, be of ſignal uſe in your commerce with the world; both to carry your own points, and ſecure you from the deſigns of others. In the firſt of which caſes, be ſure never to ſolicit a man againſt his ruling paſſion: for to induce a miſer to act liberally, a coward bravely, or a ſelfiſh man diſintereſtedly, exceeds all power of perſuaſion; and you may as well hope to reduce all faces to the ſame ſimilitude, as work them to ſuch ends as contradict their own. But, nevertheleſs, all may be made ſerviceable, if managed with dexterity

terity and addreſs: and the miſer, in particular, to ſecure his purſe from importunities, will give you as much of his time or induſtry as you pleaſe. He is willing to be on good terms with his fellow-creatures, and will purchaſe their friendſhip on any terms, but that of parting with his money. However ſordid, therefore, his principles or practice, it is not amiſs to have ſuch a character among the number of your acquaintance; and, eſpecially in arbitrations, no body more deſerves your confidence. He will there ſtickle for your intereſt, as if it was his own; and wrangle obſtinately for trifles, that you would be aſhamed to mention: whence it is odds but he procures you better terms, than you either expected, or could have attained by your own endeavours.

But to be able to turn all the different inclinations effectually to your own advantage, I would have you (however whimſical or romantic it may at firſt appear) to ſtudy the expreſſion which the hand of nature has written in every *face*. Men may diſguiſe their actions, but not their inclinations; and though it is not eaſy to gueſs, by the muſcles of the countenance, what a man will do, it is hardly to be concealed what he wiſhes to have done. Judge, therefore, of characters, by what they are conſtitutionally, and what habitually; that is to ſay, in other words, what they would be thought, and what they really are: but principally, the laſt; for, however diligently a man may keep guard on his paſſions, they will ſally out ſometimes, in ſpite of *and their faces.*

of him; and thoſe eſcapes are a never-failing clue to wind the whole labyrinth of his life.

I ſay again, therefore, take your firſt impreſſions of men from their faces; and, though it is exceeding difficult to lay down rules to form your judgment, or aſſiſt your conjectures, on this occaſion, you have nothing to do but to make the ſtudy familiar to you, and you will very rarely be miſtaken. Obſervation and experience preſently unveil the myſtery; and even hypocriſy can hardly preſerve itſelf from the rigour of your ſcrutiny. Not that I would adviſe you to be too peremptory in your deciſions neither; but compare men's faces with their actions, and their actions with their faces, till, by the light mutually reflected from each other, you are able to aſcertain the truth. Nor is this cuſtom alone ſerviceable in judging of a man in the groſs: it will likewiſe help you to determine of every extempore impulſe, that, for the time being, governs the heart. Thus while you barter, purchaſe, ſolicit, or any other way confer, the uncontroulable emotions of the countenance will more infallibly indicate the purpoſe of him you treat with, than any thing he utters, and give you earlier notice to be on your guard. But, in order to do this effectually, your own eye muſt warily watch every motion of his; eſpecially when you are delivering what you think will affect him moſt: you muſt, likewiſe, weigh every haſty ſyllable he lets fall; for theſe are generally the imbecilities of human nature, as well as the involuntary ſymptoms in the face; and what deliberate ſpeeches and cool reaſonings conceal, theſe flaſh out at once, without

without warning, and beyond recal. But, however curiouſly you examine the eye or heart of another, it will be to little purpoſe, unleſs you have art enough to conceal your own: for, you may depend upon it, if the net appears you will loſe your game.

Artificial inſenſibility.

Now, the beſt and neareſt way to attain this ſelf-continence, is to cultivate an *artificial inſenſibility* of fear, anger, ſorrow and concern of any ſort whatever. He, that acutely feels either pain or pleaſure, cannot help expreſſing it ſome way or other; and whoever makes the diſcovery, has the ſprings of the affections at his command, and may wind them up or let them down at pleaſure: whereas he, that witneſſes no ſenſation of the mind, betrays no weakneſs, and is wholly inacceſſible. Labour then indefatigably to ſubdue your reſentments; for, as you are to buſtle through the buſy world, the more frequent and ſevere will be your pangs. The paſſions are, like the elements, excellent ſervants, but dreadful maſters; and whoever is under their dominion will have little leiſure to do any thing but obey their dictates.

Diſſimulation of injuries.

In the particular of injuries, it is above all things neceſſary, ſometimes, not only not to reſent them, but even to diſſemble the very feeling them. Whoever complains, declares he would puniſh if he had the power; and, from that moment, your adverſary both thinks his animoſity juſtifiable, and will do you all the miſchief poſſible by way of ſelf-defence: whereas, if you ſeem ignorant

norant of the ill-turn he has done you, he concludes himſelf ſafe from your expoſtulations and reproaches, and will believe it his intereſt to behave ſo as to avoid an explanation. Again, in wreſtling with thoſe that have more ſtrength and power than yourſelf, tho' equity is on your ſide, it is ten to one but you are hurt more by contending for redreſs, than you ſuffered by the very grievance itſelf. Remember then the fable of the braſen and earthen pots, and keep as far as you can from the dangerous encounter. Again, I have known many a man interpret the moſt innocent action or expreſſion into an affront, and, in the fooliſh purſuit of what he called juſtice, has loſt the beſt friend he had in the world: and, therefore, thoſe forward tongues, or peeviſh tempers, which rather chooſe to vent their preſent ſpleen, than make it give place to their future convenience, not only keep themſelves in perpetual troubles, but alſo ſhut the door againſt thoſe opportunities which otherwiſe might have preſented to their advantage.

Irreſolution, and indolence.

But, though you muſt not let your actions be governed by every ſudden guſt of appetite or paſſion that riſes, you are not, on the other hand, to deliberate ſo lazily on every propoſal, as to loſe the occaſion, while you are pauſing whether you ſhall uſe it. Some fall into this aguiſh diſeaſe, through *doubt*, *irreſolution*, and *timidity*; and others through downright *indolence*, flattering themſelves that, if wind and tide court them to-day, they will do the ſame to-morrow.

But

But nothing is more dangerouſly fallacious; one moment ſometimes offers, that whole ages might be waſted in ſoliciting in vain. If, therefore, ſuch a nice and delicate criſis as this ſhould court your acceptance, be bold! be vigilant! be reſolute! and never ſleep till you have made the moſt of it. There is more reaſon to uſe economy in the huſbanding time, than money, ſince it is infinitely more valuable; and he, that does not make this the ruling maxim of his life, may be ſaid, very pertinently, to ſhorten his days.

Choice of opportunities.

I would further adviſe you, when you have any point to carry which depends on the will of another, to chuſe the *minute of application*, with all the ſagacity you are maſter of: for there is no man living whoſe temper is ſo even, as not to be ſometimes more liable to impreſſion than at others. Even contingencies govern us: we are more inclined to generoſity, when a proſperous gale has breathed upon us; and more prone to peeviſhneſs and obſtinacy, when ruffled by perplexities or misfortunes. Some men are even ſo irritated by hunger, that, till they are appeaſed by a hearty dinner, they are inacceſſible; and others ſo reſerved and ſullen, that, till a bottle or two has thawed their frozen humours, they have neither eyes, ears, reflection, or underſtanding. Such as theſe, therefore, are not to be eſteemed the ſame men in one mood, as they are in another; and, if you happen to miſtake the moment, do not immediately give out in deſpair, but renew the attack, till you find the ſoul open, and apt to receive what direction you pleaſe to give it.

At

Behaviour to the choleric.

At all adventures, never take fire from an *angry man*, and oppoſe fury to fury: but give the frenzy way; and it will melt into a tameneſs that you yourſelf will wonder at. From being fiery and untractable, he will become pliant and gentle; and, fearful, that, during his tranſport, he has broke the rules of decency and decorum, he will make a thouſand conceſſions to re-eſtabliſh himſelf in your good opinion, the leaſt of which he would not have borne the mention of before: whereas, if, on the firſt provocation, you had flung away with reſentment, you had not only loſt your point, but your intereſt in the man forever.

Safeſt to deal with thoſe on one's own level.

It is beſt, however, to confine your dealings, if poſſible, to ſuch as are *pretty near on your own level*; where dependence may be mutual; and no great conſequence to be feared from the over-bearing humour of a would-be-lion, without teeth or claws. But where ſuch a temper happens to meet with large power, carefully avoid coming within the reach of it; ſuch tyrants delighting in making a prey of their fellow-creatures; pleading their humour as a ſufficient excuſe for all manner of miſchief, and making uſe of their odds of ſtrength to cut off every mean of reparation. In the days of queen Mary, Philip king of Spain, her huſband, demanded the guardianſhip of her heir, if ſhe ſhould have one; with certain places of ſtrength, to confirm his authority: offering at the ſame time his bond, to deliver

deliver up his truſt, in caſe the child died immediately. But when the houſe, out of a falſe complaiſance to the throne, was on the point of conceding, an unlucky queſtion of Lord Paget's, *Who ſhould put the King's bond in ſuit, in caſe he treſpaſſed on the conditions?* turned the tide at once, and the propoſal was rejected, I think unanimouſly. Public tranſactions may ſometimes be applied to private; never enter into articles, therefore, but where there is a reaſonable proſpect of recovering the penalty.

I farther recommend it to you, as another wholeſome rule for your conduct, *to manage all your important affairs in perſon,* if poſſible. More deference is generally paid to the principal, than to any delegate whatever: nor can any other perſon be either ſo well inſtructed in your views, or ſo capable to improve every advantage that may ariſe, as yourſelf. But, if want of health, or any other equal incapacity, ſhould prevent your own attendance, rather negotiate by letter, than by the mouth of another. Your meaning may be ill underſtood, and worſe delivered: offence may be taken at omiſſions or additions, of which you are wholly innocent: your very apologies may be ſo miſrepreſented, as to inflame, inſtead of appeaſe; and you may be defeated in your deſigns, by a ſeries of blunders, more deſerving laughter, than ſerious and paſſionate expoſtulation. But, if ever you ſhould happen to be intangled in ſuch a ridiculous labyrinth, take it immediately upon yourſelf to

Important affairs to be managed in perſon.

wind your way out. A few minutes converſation will clear up the miſunderſtandings of a year, if there is no rancour at the bottom: for which reaſon, never conclude either to your friend's diſadvantage, or your own, till you have had the ſatiſfaction of canvaſſing the affair face to face.

Rumours and tales.

For the ſame reaſon, do not ſuffer yourſelf to be miſled by *idle rumours*, and *goſſipping tales*. Expreſſions, harmleſs when firſt let fall, receive their venom from the channel through which they are conveyed; and, by concluding at ſecond hand, you are governed, not by the fact itſelf, but the apprehenſions, humours, paſſions, follies, and even wantonneſs of other people. If then you will give theſe officious tale-bearers the pleaſure of liſtening to them, let it be with a guard upon your heart, not to ſuffer it to be ſeduced by what perhaps is a downright forgery, or at leaſt the groſſeſt miſrepreſentation. But weigh well the character of him that ſpeaks, againſt his ſpoken of; the circumſtances, views, intereſts of both; and whatever elſe may help you to come at the truth, clear of prejudice or diſingenuity.

Letters.

Having adviſed you to treat by *letters* rather than meſſage, when hindered by inconveniences from attending in perſon, I muſt take a ſtep back to caution you to write with the utmoſt deliberation, ſeldom without taking copies, and never without reading what you have written twice or thrice over. Letters are generally preſerved, and thence are always at hand *as a ſort of evidence againſt you*. You cannot, therefore,

therefore, write too cautiouſly; I will not ſay ambiguouſly, according to the maxim of Tiberius, who ſometimes wrote in that matter to the ſenate by deſign, to anſwer his own corrupt purpoſes. In a word, write ſo as not to deceive others, or expoſe yourſelf; with all the ſubtlety of the ſerpent, but the innocence of the dove.

God only knows whether I ſhall live to ſee you ſet up in the world; but, if I do not, this legacy will be almoſt of as much ſervice to you, as your fortune, if you reſolve to be ſo much your own friend, as to regard it as it deſerves.

When, therefore, the term of your indenture is expired, and you grow ambitious of appearing your *own maſter*, I adviſe you, in the moſt earneſt and ſerious manner, to conſider it as an affair that is to influence your whole future life. Many, by their haſte and precipitation in this particular, have only haſtened their undoing; and, to get rid of a gentle ſubjection, have rendered themſelves the perpetual ſlaves of want and wretchedneſs. To ſet up, and miſcarry, is like the blaſt to the bloſſom: if it does not abſolutely kill, it leaves it diſeaſed, and the fruit is both worthleſs and deſpiſed. Hold the reins then, tight on your impatience, and examine the ground over and over again, before you ſtart for the prize. It has been obſerved, that few or none thrive, who ſet up the moment they are out of the leading-ſtrings, as it were: hope has too great an aſcendency at that time of life, and the ſtripling is ſanguine enough to begin where his old maſter left off. But

Caution in ſetting up.

the

the ſhip, that ſets out with all ſail and no ballaſt, is ſure to turn bottom upwards: and, as I have before more at large laid down, curioſity, pleaſure and expence, have ſo ſtrong an influence upon the unexperienced mind, that ſolicitude and application, though the beſt friends a tradeſman has, are diſmiſſed without a hearing.

To ſerve firſt as journeyman.

Would you, therefore, be prevailed on to tread in the ſame ſteps that have carried me thro' life with credit to myſelf, and proſperity to my family, ſerve a year or two as *journeyman* to the ſhrewdeſt and moſt experienced perſon of your profeſſion. You will learn more dexterity and addreſs in the procuring and diſpatch of buſineſs, during that interval, than in the whole ſeven years you had ſerved already. It will, beſides, give you leiſure to look round for a proper place to ſettle in, where there is a vacancy in trade that you may hope to fill with ſucceſs; as, likewiſe, to ſelect thoſe dealers who are likelieſt to ſerve you beſt on the one hand, and to court thoſe cuſtomers who are the ſureſt pay, and give the largeſt orders, on the other. Or, if you are too weary of ſervitude and dependence to endure it any longer, enter into partnerſhip with ſuch a one as is above deſcribed; and, though you may expect he will manage ſo, that the contract ſhall rather incline to his advantage, you will be a gainer upon the whole: thenceforward, his experience, his addreſs, and his ſagacity, will be your's; and, for the ſake of his own intereſt and character, he will be equally vigilant of your's.

But,

But, if no ſuch opportunity offers, and you prepare to ſet out wholly on your own bottom, do not incumber yourſelf with a houſe of a *greater rent*, than the current profits of your buſineſs will eaſily pay. Many young beginners have half-undone themſelves, by want of foreſight in this one article. Quarter-days are clamorous viſitants, and their dues muſt be ſluiced off from the capital ſtock, if the product does not ſwell in proportion to the demand. Before, therefore, you attempt the dangerous experiment, make the exacteſt eſtimate poſſible, of the expences you may incur, and the proſpects you have to make the balance even; and rather trade within your compaſs, than beyond it; it is eaſy to enlarge your riſk, but not to contract it; and once out of your depth, it is great hazard if ever you recover your footing any more. *Great rents.*

It is a plain, but ſenſible ruſtic ſaying, *Eat your brown bread firſt:* nor is there a better rule for a young man's out-ſet in the world. While you continue ſingle, you may live within as narrow bounds as you pleaſe: and it is then you muſt begin to ſave, in order to be provided for the more enlarged expence of your future family. Beſides, a plain, frugal life is then ſupported moſt chearfully; it is your own choice, it is to be juſtified on the beſt and honeſteſt principles in the world; and you have nobody's pride to ſtruggle with, or appetites to maſter, but your own. As you advance in life and ſucceſs, it will be expected you ſhould give yourſelf greater indulgence: and you may then be allowed to do it both reaſonably and ſafely.

Beware, likewiſe, of an oſtentatious beginning; a huge, unwieldy, tawdry *ſign*, and of laying out as much to *adorn a ſhop*, as to fill it. There is, here and there, a ſtreet in this town, where the ſhops are ſet out with looking-glaſſes, carvings, gildings, columns, and all the ornaments of architecture; where both maſters and men are beaux in their way, and make it a ſcience to inveigle cuſtomers by their civilities, as well as their outſide finery: and yet more younger ſons of good families and fortunes, from two to ten thouſand pounds, are here wrecked by theſe prodigal ſtratagems, than in half the town beſides; and all for want of proper forethought, in eſtimating the certain iſſues and the uncertain gains, with proper allowance for unavoidable loſſes, by ſome cuſtomers who cannot pay, and others who will not; ſome who are above the reach of the law, and others beneath it. And truly, from their wretched examples, I have often been induced to conclude, that young ſparks, who ſet up with a large and affluent fortune, are not in ſo ſure a road to thrive, as thoſe who are limited to a more ſcanty pittance. For the firſt think they may command fortune, and therefore launch into expences without fear or wit; nor believe they can be undone, till it is too late to prevent it: whereas the laſt, by being ever in fear of ruin, make uſe of all their wit, application and induſtry, to be above the danger; and hence get into ſuch a habit of temperance, ſolicitude and frugality, that no proſperity can get the better of; whence, in proceſs of time, every pound becomes a hundred, every hundred a thouſand,

Fine ſhops.

ſand, and the labour of one life enriches a whole family for ages.

What next occurs to me is on the head of *ſervants*, who are of much more importance, both to your quiet and welfare, than you may at firſt imagine. And, by the way, let me premiſe to you in general, that they are but too frequently domeſtic enemies, whoſe views, deſigns and inclinations, are oppoſite to your's; hating your authority, deſpiſing your perſon, and watching every opportunity to injure you, even to gratify their malice, in defect of other more intereſting motives. Such, I ſay, they are in general; and you will find all their little cunning and dexterity will be employed to cheat and impoſe upon you; for which, in ſpite of your utmoſt caution, opportunities will not be wanting, nor will they fail to improve them. Some there are, however, among them, who retain their integrity, who conſider their maſter's intereſt as their own, and who labour as indefatigably to ſerve it. And theſe, indeed, are diamonds of the firſt water; nor can their endeavours be too cordially accepted, or too punctually rewarded. Yet even theſe are not to be truſted too much with the ſecret of their own ſtrength; importance of any kind being what human frailty is leaſt able to bear. I do not adviſe you to place an unlimited confidence in any, even the moſt promiſing: but, above all, beware of him who fawns and flatters to inſinuate into your favour; for they are ſuch, whom nature has gifted to deceive, and they ſtudy to make the moſt of that dangerous talent. In my whole life, I never *Servants.*

never knew any of this claſs, who had any thing elſe in view; and they have generally ſuch a conſummate impudence, that they practiſe their rogueries, while they ſtare in your face, and ever mean the moſt miſchief, when they pretend the moſt ſervice.

Familiarity with them.

Though I would have you treat your ſervants as your fellow-creatures, however humble their lot, I caution you to avoid all approaches to an indecent *familiarity* with them: for, to a proverb, it is accompanied with contempt, and contempt never fails to break the neck of obedience; thoſe ſervants, that are not kept under a proper ſubjection, being apter to diſpute than obey: which, if you would preſerve your authority, you are not to permit even in the beſt. No doubt, it is ridiculous enough to ſee people commanding abſurd things to be done, only to manifeſt their power; but this is certain, the capricious tyrant is better obeyed, than the man of gentleneſs and forbearance, who refines too much on the dictates of his own compaſſion, and ſuffers himſelf to be perſuaded out of his will, becauſe it ſeems troubleſome to his ſervant to comply with it. Check, therefore, the firſt appearance of demur or expoſtulaiton in one you deſire to retain, to prevent ſubſequent animoſities; and turn away him forthwith, who is guilty of the ſame treſpaſs, without the pretence of merit to give a colour to his audacity.

Truſting them with ſecrets.

Few friends are to be *truſted with ſecrets*; ſervants never, if it is poſſible to be avoided: for, once at

at their mercy, they grow inſolent, and make no difficulty to withhold their ſervice, when they know you dare not exact it. And what a lamentable figure muſt that family make, where ſubordination is reſerved, and the maſter, inſtead of commanding, is forced to obey?

You are farther to obſerve, that ſervants are commonly a barren ſoil in point of gratitude, and, however laviſhly you ſcatter your favours, ſeldom think themſelves obliged to make any return. Like wild beaſts, you may bribe them, for a while, into ſomething like a relenting ſoftneſs; but, upon the firſt diſtaſte, they return to their natural fierceneſs, and forget they ever had any reaſon to be thankful. Beſides, they ever interpret your favours as their due, and, though they loudly repine when they are withheld, never make acknowledgments when they are beſtowed. In which conceit, the more liberality appears on your ſide, the more ſufficiency breaks out on theirs; and, immediately on being ruffled, bid you provide yourſelf.

But, rather than be in a ſervant's debt, never keep one at all: for if, by way of convenience to yourſelf, you ſhould run into arrear with them, without making them an inſtant requital, they will take care to do it for you; and, aſſure yourſelf, it is no good huſbandry to ſuffer them, in any thing, to be their own carvers.

Servants not to be oppreſſed,

Having proceeded thus far to ſecure you from being injured by them, I ſhall now drop a hint or two on the other ſide of the queſtion, to diſſuade you from being the *aggreſſor*. In order

order to which, behave to them with mildneſs and affability; not paſſionately abuſing them, or peeviſhly cavilling with them, to gratify your own ſplenetic humour; but giving orders with decency, and reprehending faults with temper; that conviction may wait on the one, and reſpect on the other. For nothing more impairs authority, than a too frequent or indiſcreet exertion of it. If thunder itſelf was to be continual, it would excite no more terror than the noiſe of a mill, and we ſhould ſleep in tranquillity when it roared the loudeſt. If ever then you give way to the tranſports of anger, let it be extremely rare; and, never, but upon the higheſt provocation.

but uſed with lenity.

If your domeſtics fall *ſick* in your ſervice, remember you are their patron, as well as their maſter; and let your humanity flow freely for their preſervation: not only remit their labours, but let them have all the aſſiſtance of food and phyſic which the malady requires.

Again, never let your ear be too curious in liſtening to their converſation. Paſſages will ſometimes occur among the beſt ſervants, that will argue much levity, and little reſpect; yet are void of rancour; and, as not expected to be overheard, are not fit for your notice, or reſentment.

In one word, Rather exceed your contract with them, than make the leaſt abatement: what is a trifle to you, is of importance to them; and nothing is more reaſonable, than to let them be gainers, in proportion to the time they have ſpent in your ſervice. As I would adviſe you to keep them

them close to their business; so I recommend it to you, likewise, to indulge them, now and then, in certain hours of recreation. Their lives, as well as our's, ought to have their intervals of sunshine: it keeps them in temper, health and spirits; and is really their due, in equity, though you may, politically, bestow it as an act of grace. To conclude on this head, If they have any peculiar whims in their devotions, leave their consciences free: you may take what care you please of their moral conduct; but, in their opinions, they are accountable to none but God and themselves.

Taking apprentices.

If you take an *apprentice*, do not let the bribe of so much money paid down at signing his indentures, or the prospect of a seven year service, induce you to accept one of an untoward disposition, evil inclinations, or unprincipled in virtue and good-manners. It is not to be imagined what disorder such will create in your family, and what vexation to yourself. But, for the sake of good qualities, sober education, and a tractable, obliging temper, abate in the consideration. Peace is worth infinitely more than money, since money cannot purchase it. And, if such a one should fall to your lot, treat him more like a son than a servant. Remember he is descended from your equal, and that he will one day be the same himself: nor, when that day comes, have occasion to blush at reproaches he may justly make, and you will be unable to answer. In fine, look back into your own life, to recollect what you suffered or expected, when in the same circumstances yourself; and,

and, looking forward, imagine what ſort of treatment you would wiſh a maſter ſhould uſe to a child of your own.

Choice of a wife.

I have before promiſed you to treat more at large of your *choice of a wife*: it is now a proper place to make it good. For, though this topic is, at preſent, much too early for your conſideration, I am willing thus far to diſarm death of his ſting; and, while I yet live, give you the inſtructions, which, when more ſeaſonable, may be out of my power.

And, firſt, with regard to marriage itſelf: As a duty to nature and the commonwealth, I cannot help recommending it; but, with regard to your own eaſy paſſage through life, I am half inclined to the contrary. The ſhrewd Mr. Oſborne, in his advice to his ſon, is pleaſed to inſinuate, that it is the creature of policy only; adding, "The wily prieſts [Roman Catholics] are ſo tender of their own conveniences, as to forbid all marriage to themſelves, under as heavy a puniſhment as they do polygamy unto others. Now, if nothing capable of the name of felicity was ever by men or angels, found to be denied to the prieſthood, may not marriage be ſtrongly ſuſpected to be by them thought out of the liſt, though, to render it more glib to the wider ſwallow of the long abuſed laity, they have gilt it with the glorious epithet of ſacrament?" I will add no comment on this paſſage, but leave you to make what concluſion you pleaſe.

But, if you rather incline to venture on this critical ſtate, I charge you to look upon it as a point on which your whole happineſs and proſperity

rity depend, and make your choice with a becoming gravity and concern. I charge you, likewiſe, with equal earneſtneſs, if, by ill fortune or ill conduct, your affairs ſhould be in ruins, not to make marriage an expedient to repair them. I do not know a worſe kind of hypocriſy, than to draw in the innocent and unſuſpecting, by falſe appearances, to make but one ſtep from eaſe and affluence, to all the diſappointment, ſhame, and miſery, of a broken fortune. If, therefore, you muſt ſink, ſink alone; nor load yourſelf with the intolerable reflection that you have undone a woman who truſted you, and entailed miſery on your offspring, who may have reaſon to look on you with abhorrence for having curſed them with being.

Till, therefore, you are not only in a thriving way yourſelf, but have a fair proſpect that wedlock will, at leaſt, be no incumbrance to your fortune, never ſuffer yourſelf to think of it at all. The portions, received with wives, pay ſo large an intereſt, by the increaſe of family-expences, that, in the end, the huſband can hardly be ſaid to be a gainer. Do not be deceived, therefore, with that bait; but build on your own bottom: and calculate your charge, as if there was no ſuch thing as a fortune to be depended upon at all.

Which done, proceed in your choice on the following rational principles.

Let her be of a family not vain of their name, or title, or antiquity; thoſe additions, on her ſide, being certain matter of inſult to the defects on your's; but remarkable for their ſimplicity of

manners, and integrity of life. Let her own character be clear and ſpotleſs, and all her pride be founded on her innocence. For, however unjuſt it is, the blemiſhes of parents are a reproach to the children; nor can time wear it out, or merit itſelf efface the remembrance.

Let her alſo be alike free from deformity and hereditary diſeaſes; the one being always, and the other often, entailed on the breed, and witneſſing the father's indiſcretion from generation to generation. Neither fix your eye on a celebrated *beauty!* It is a property hard to poſſeſs, and harder to ſecure. To ſuch a one a huſband is but an appendage: ſhe will not only rule, but tyrannize; and the leaſt demur, to the moſt capricious of her humours, will be attended with the keeneſt upbraidings and invectives, the moſt cordial repentance that ſhe threw herſelf away on one ſo inſenſible of the honour he had received, and the moſt ſincere reſolutions to make herſelf amends by the firſt opportunity.

Beauty.

But do not, for theſe reaſons, wholly deſpiſe harmony of ſhape, or elegance of features. Women are called the fair ſex, and, therefore, ſome degree of beauty is ſuppoſed almoſt indiſpenſable. No doubt, it is the firſt object of deſire, and what greatly contributes to continue it freſh and undecaying. It is, likewiſe, often ſeen to be derived from the mother to the child; and, therefore, as an accompliſhment univerſally admired and coveted, to be eſteemed worthy the careſſes of the wife, as well as the purſuit of the libertine for a prey.

What

What we call *good-nature*, is another ingredient of ſuch importance in a matrimonial ſtate, that, without it, the concord can never be complete, or the enjoyment ſincere. On which account, it is both allowable, and even expedient, to make ſome experiments before-hand on the temper that is to blend or ferment for life with your own. If you find it fickle and wavering, ſhe will ſometimes ſtorm like *March*, and ſometimes weep like *April*; not only with cauſe, but for want of it: if ſluggiſh and inſenſible, her whole life will be a dead calm of inſipidity, without joy for your proſperity, concern for your misfortunes, or ſpirit to aſſiſt in preventing the one, or forwarding the other: if teſty and quarrelſome, you will cheriſh a hornet in your boſom, and feel it's ſting every other moment in your heart: or, if moroſe and ſullen, your dwelling will be melancholy as a charnel-houſe; and you will be impatient for a funeral, though almoſt indifferent whether her's or your own. But you muſt not be too ſcrupulouſly exact in this ſcrutiny; there are none of theſe jewels without flaws, and the very beſt method of enduring their faults, is to remove your own. *Good-nature.*

This, however, bear always in mind, that if ſhe is not frugal, if ſhe is not what is called *a good manager*, if ſhe does not pique herſelf on her knowledge of family-affairs, and laying out money to the beſt advantage, let her be ever ſo ſweetly tempered, gracefully made, or elegantly accompliſhed, ſhe is no wife for a tradeſman: and *A good manager.*

all

all thoſe otherwiſe amiable talents will but open juſt as many ways to ruin. I remember, on the wedding-night of an acquaintance, where I was a gueſt, a motion was made, to paſs an hour at an old game called *Pictures and Mottos*: the manner of which is, for every perſon in turn, as he is called, to furniſh out a device for the painter, with a ſhort ſentence by way of explanation. The bride began it, who addreſſed herſelf firſt to her huſband; who readily gave for his conceit, *A yoke of oxen*, and for his motto, *Let us draw equally*. This is the only true condition of matrimony: and nothing is more reaſonable, than that, as one has the whole burden of getting money, the other ſhould make economy her principal ſtudy, in order to preſerve it. In ſhort, remember your mother, who was ſo exquiſitely verſed in this art, that her dreſs, her table, and every other particular appeared rather ſplendid, than otherwiſe, and yet good houſewifery was the foundation of all; and her bills, to my certain knowledge, were a fourth leſs than moſt of her neighbours, who had hardly cleanlineſs or decency to boaſt, in return for their aukward prodigality.

Religious diſpoſition.

It would not be amiſs neither, if ſhe you chuſe, had rather a *religious turn*, than otherwiſe. Her conduct will be the more exemplary, her life more rigidly exact, her authority more punctually revered: ſhe will be leſs at leiſure to follow, and leſs diſpoſed to admire the vanities that bewitch the reſt of her ſex. But, if her piety ſhould degenerate into ſuperſtition or enthuſiaſm, ſhe is, from that

that moment, a loſt creature: either the domineering ſpirit of holy pride will turn your houſe into an inquiſition, or the abſurd terrors of a hurt imagination make it reſemble the cell of a penitent convict.

In the affair of *portion*, as, on the one hand, your conduct ought to be provident and wary; ſo, on the other, it ought to be genteel, and noble. Nothing can be more ſordid, than to bargain for a wife, as you would for a horſe, and advance or demur in your ſuit, as intereſt roſe or fell; and, if ſhe you ſolicit, ſhould betray too ſtrong an attachment to the like mercenary motives, be aſſured, ſhe is too ſelfiſh to make either a faſt friend, a decent wife, or a tender parent. Fly from ſuch, therefore, the moment the Smithfield genius breaks out: But do not fly to one who has nothing but beauty, or, if you pleaſe, affection, to recommend her! A fair wife, with empty pockets, is like a noble houſe without furniture, ſhowy, but uſeleſs: as an odious one, with abundance, reſembles fat land in the fens, rich, but uninhabitable. Let an agreeable perſon then firſt invite your affections, good qualities fix them, and mutual intereſt tie the indiſſoluble knot. *Portion.*

Of the two, though, as reaſonable happineſs is the end of life, if your circumſtances will bear it, rather pleaſe your fancy in one you like, than ſacrifice your domeſtic peace, to the poſſeſſion of wealth, you will never be able to enjoy. But, if the narrowneſs of your fortune will not allow you ſuch an indulgence, tremble to think of the una-

voidable conſequences! for, if happineſs does not conſiſt in abundance, be aſſured it flies from neceſſity! and, though the proteſtations of unextinguiſhable paſſion make a very good figure in poetry, they have very little relation to common ſenſe. Beſides, though many have flattered themſelves, that, by taking a wife out of the arms of affliction, the condeſcenſion, the obligation, would warrant a ſuitable return of gratitude and affection, I have known ſuch as have been miſerably diſappointed. Few minds are ſtrong enough to bear proſperity: is it a wonder, therefore, that it ſhould turn a weak woman's brain, and that ſhe ſhould make her demands in point of figure, prodigality and expence, not according to her own birth, fortune or expectations, but your's?

Poor relations.

However, if all this is not ſufficient to deter you from ſuch a choice, at leaſt take care that ſhe is not ſurrounded with *hungry relations*: for, if ſhe is, they will throng about you like horſe-leeches; and, by the connivance, artifice, or importunity, of your wife, either beg, borrow, or ſteal, your ſubſtance, till they have plucked you as bare as the jay in the fable.

But take this along with you: there is not a perfection, either of body or mind, to be met with in low life, which is not to be as eaſily attained in high: and this is certain, that a great fortune gives no adamantine quality to the heart: and, if opportunity favours, ſhe who has that advantage, and almoſt every other, may be won by addreſs and aſſiduity, in as little time as ſhe who is void of all.

In

In my firſt ſketch of this eſſay, I expatiated, I fear, a little too largely, on the means of rendering your courtſhip pleaſing to the perſon you deſire to win. In this, therefore, I ſhall endeavour to be as brief as poſſible. And indeed, in theſe caſes, nature is the beſt tutor, and the eloquence of unfeigned paſſion more perſuaſive than the moſt artful ſtrokes of the moſt accompliſhed orators.

Courtſhip.

There is not, however, any thing more neceſſary, than ſo to regulate the progreſs of this inſinuating impulſe, as to have it thoroughly at your command: for if you give it too large a ſcope, inſtead of being maſter of it, it will be the maſter of you; and you will, thenceforward, lay your weakneſs ſo open, and appear ſo manifeſtly in the power of your miſtreſs, that the pleaſure of tyrannizing will be irreſiſtible, and ſhe will exert her ſovereignty to the utmoſt, only to gratify her own pride with the barbarous experiment.

Nor is this the only neceſſary caution you are to obſerve. As you are to keep as much as poſſible out of her power, ſo, on the contrary, you are to endeavour as much as poſſible to enſnare her into your's. To which end, it will be expedient, to make your viſits always contribute to her pleaſure. Never be ſeen but in your gayeſt mood; be prepared with the moſt entertaining topics of converſation: be furniſhed with ſome ſlight, but welcome preſent: never ſtay till the ſpirit of the dialogue is exhauſted; nay, ſometimes take your leave, when ſhe ſeems moſt deſirous you ſhould ſtay: nor ever mention love, till you are in a manner certain

ſhe

ſhe is half-ripe to make it the firſt petition in her prayers; and even then, let it be ſo mixed with raillery, that, in caſe you have deceived yourſelf in your concluſions, you may, without a bluſh, laugh off your own diſappointment and her triumph together. If ſhe indicates that you treat ſo ſerious an affair too lightly, and appears only diſpleaſed that you are no deeper enamoured, the tranſition is very eaſy to a more paſſionate deportment, and you may carry your point by arguments, aſſiduities and ſervices, though joke and humour failed.

Wedding-day. Do not diſtinguiſh your *wedding-day* too oſtentatiouſly, or ſuffer it to paſs away without proper marks of acknowledgment. Let it wear a ſober ſmile, ſuch as would become your bride and you for life; not be convulſed with riotous laughter, that leaves tears in the eyes, and heavineſs at the heart, as ſoon as the fit is over.

Complaiſance after marriage. Suffer me, likewiſe, to remind you, that, tho' moſt men marry, few live happily; which manifeſtly proves, that there is more art neceſſary to keep the affection alive, than procure its gratification. But, as this is a point of the higheſt importance, let me adviſe you to ſtudy it as the ſcience of life. In order to which, do not permit yourſelf to think cheaply of your wife, or neglect her becauſe you are ſecure in poſſeſſion. It is impoſſible but a woman muſt be grievouſly ſhocked, to ſee the ſervile lover tranſformed at once into the tyrant-huſband. Aſſure

yourſelf

yourſelf there are but very few ſteps between indifference, neglect, contempt, and averſion. And, therefore, if you have any reſpect for your own repoſe, let your firſt tranſports be moderate; and, when over, do not, ſo much as with a look, betray either ſatiety or repentance; but let the ſame chearfulneſs appear on your brow, the ſame tenderneſs in your eyes, the ſame obliging turn in your behaviour, and give her daily and hourly proof, if poſſible, that ſhe is as dear to you as ever. Above all things, never let her imagine it is a penance to you to ſtay at home, or that you prefer any company whatever to her's: but, on the contrary, let her ſhare with you in all your pleaſures, and find frequent opportunities to induce her to think, it will be her own fault, if ſhe is not the happieſt woman in the world. By theſe means, ſhe will not only dread to loſe your favour, but, from inclination and gratitude, endeavour to preſerve it. Thoſe huſbands are fools who think to terrify their wives into ſubjection: for, whatever is yielded through compulſion, will be reſumed, as ſoon as ever occaſion offers; and thoſe, that reſtrain the unwilling, experience as much trouble to keep them in obedience, as pleaſure in being obeyed.

But, if ever this delightful calm ſhould be ruffled by any little eſcape of peeviſhneſs or anger, do not widen the breach with bitter expreſſions, or give way to a dogged ſullenneſs, that may prolong reſentment till it becomes unappeaſable. Where frailty is mutual, offences will be the ſame; and ſo ſhould forbearance and forgivenneſs too: love, like charity, ſhould cover a multitude of ſins;

and

and there is no room for malice in the heart which harbours that amiable gueſt. Interpret favourably, then, every incident that provokes your diſguſt: if obliged to complain, do it gently and diſpaſſionately, and gladly receive the firſt acknowledgment as a very ſufficient atonement. Nor vainly and obſtinately inſiſt on her ſubmitting firſt. Depend upon it, the moſt obſtinate of the two is the moſt fooliſh; and it will be for your credit that the odds of wiſdom ſhould be on your ſide. To ſay the truth, no woman would marry, if ſhe expected to be a ſlave; and there can be no freedom where there is no will: in all trifling matters, then, leave her to her own diſcretion; it will be of advantage to you on more important occaſions: and ſhe will chearfully forbear interfering in your province, if ſhe finds herſelf undiſturbed in her own.

As to what remains; have but one table, one purſe, and one bed: either ſeparate, will be attended with ſeparate intereſts; and there cannot be too many ties to ſtrengthen an union, which, though calculated to laſt for life, is of ſuch a cobweb kind, as often to wear out before the honeymoon.

I conclude on theſe domeſtic articles, with adviſing you, to be modeſt in the furniture of your houſe, and not over-curious in your bills of fare. Let there be always ſuch plenty, that if any accidental gueſt drop in, you need not bluſh or apologize for his entertainment: but not ſuperfluity at your own board, or waſte at your ſervants. Even when you entertain, which, I hope, will be as ſeldom as poſſible, do not ſwell out the pride of a day,

day, to ſuch an exorbitant ſize, as to make a reduction of your expences neceſſary for a month to come: but remember your whole life ought to be of a piece; and that, though you were to entertain a lord, a tradeſman muſt defray the charge. Neither think it beneath you to be your own caterer: it will ſave you many a pound at the year's end, and your kitchen will be much better ſupplied into the bargain.

A maxim of the ſame prudent nature, is, to go to market always with ready money: for, whoever runs in debt for proviſions, had better borrow at ten *per cent.* and will find it eaſier to balance his accompts.

To which may be added, that ſuch idle profuſion only excites envy in your inferiors, hatred in your equals, and indignation in your ſuperiors: who are, moreover, apt to think every extraordinary item in your banquet is made an article in their bill; and, therefore, will incline, with a certain witty duke, to *deal* with one who ſcarce affords himſelf neceſſaries, and *dine* with you.

As to what concerns the *education of your children*, recollect your own; recollect the precepts I here preſent you with for the conduct of your future life, and you cannot be at a loſs to render them wiſe, honeſt, and thriving men. Firſt, take care of their health; then, their morals; and, finally, of their making their way ſucceſsfully through the world. Under which laſt head, I recommend it to you, in the moſt earneſt manner, not only to make them ſcholars, or even gentlemen,

Education of children.

gentlemen, in caſe your fortune will afford the means, but men of buſineſs too. It is the ſureſt way to preſerve an eſtate when got, amaſs together money enough to purchaſe one, or keep the wolf of poverty from the door, in caſe of misfortunes. How many deſcendents of eminent citizens have I ſeen undone, through a neglect of this rule! who, ſet up early in polite life, have been even aſhamed of their origin, and would, if poſſible, have diſowned their fathers, to whoſe indulgence and application they owed the very means of living idly and prodigally; the only title they had to be ranked among the gentry!

I ſhall cloſe all, with two important hints, which, as more fitted for the conſideration of your riper years, I have purpoſely reſerved for the laſt. In England, it is impoſſible for a man who has a vote to give, not to have ſome concern in *public affairs*. The talk of the times, the very news of the day, will make him a party, whether he will or no. In your own defence, then, and even to preſerve yourſelf from the fallacies of intereſted men, make yourſelf acquainted with the hiſtory of the Britiſh conſtitution in general, and that of your own times in particular: the right of the ſubject, the privilege of parliament, the power of the crown, the pretences of patriots, and the deſigns of miniſters; the riſe, growth, extent, and importance, of our commerce: the expediency of taxes, the danger of a military force, and the real views of all the different parties that have worked the nation into its preſent ferment. But make this your amuſement,

Politics.

ment not your buſineſs; that, when you are called upon to name your repreſentative in parliament, you may be able to judge for yourſelf of the virtue or ability of the candidate; explain the ſervices you expect from him; and, if need be, furniſh out a teſt to know how far he may be depended upon, to inforce privileges, redreſs grievances, and ſtand in the gap between the incroachments of power, however diſguiſed, and the liberties and properties of a defenceleſs people. But I charge you, upon my bleſſing, to wear the badge of no party whatever. Be aſſured it is a badge of ſlavery, and, under the pretence of procuring you eſteem and confidence, will render you unworthy of both. To be free, is to be independent; and, if you would continue ſo, conſult your own conſcience, and act only according to its dictates. Deſpiſe flattery on one ſide, diſdain corruption on the other; and let the venal of all ranks know, that your traffic is not in infamy, nor your gains the wages of corruption.

Religion, with which I conclude, I would have you both awfully reverence, and devoutly practiſe: but not as the hypocrites do, as a ſort of commutation with the world, for living like a cannibal, and preying upon your fellow-creatures. God is a ſpirit; worſhip him then in ſpirit, and truth; not with unmeaning jargon, and oſtentatious ceremonies. Come before him with the incenſe of an innocent and virtuous life; and, wherever you addreſs him, either with prayer or praiſe, he will not be ſlow to hear, or backward to accept the grateful *Religion.*

offering. As to believe you are always within the reach, and under the care, of his providence, is an everlaſting ſource of comfort; ſo, to remember you are ever in his eye, and that all your actions, words, and thoughts, are regiſtered before him, will preſeve you ſinleſs, though ſurrounded with temptations.

Finally, though I would have you conſider the preſent life as a ſtate of probation, and the future as the certain rectifier and rewarder of all the good and evil committed here; yet live innocently, live honeſtly, live uſefully, if poſſible, apart of that intereſting conſideration. Men diſcharge their duty to the world, who act uprightly, whatever is their motive: but they are beſt acquitted to themſelves, who love and practiſe virtue for its own divine perfections.

I N0 61

THE END.

CONTENTS.

PAGE.

LYING, - - - - - 7
Diſhoneſty, - - - - - *ib.*
Connivance, - - - - 8
Fidelity, - - - - - 9
Temperance, - - - - *ib.*
Pleaſure, - - - - - 10
Exceſs, - - - - - *ib.*
———*in eating*, - - - - 11
———*in drinking*, - - - *ib.*
———*in dreſs*, - - - - 12
Government of the tongue, - - 13
Talking of one's ſelf, - - - 14
Ill-natured jeſts, - - - - *ib.*
Offending women, - - - - *ib.*
Family-ſecrets, - - - - 15
Secrets repoſed in you, - - 16
One's own ſecrets, - - - - *ib.*
Expectations, - - - - 17
Other people's quarrels, - - *ib.*
Tale-bearing, - - - - 18
One's own quarrels, - - - *ib.*
Affability, - - - - - 19
Frugality, - - - - - *ib.*
Maſter's caſh, - - - - 21
Induſtry, - - - - - 22
Value of time, - - - - 24
Company, - - - - - *ib.*
Men of ſenſe, - - - - 25

CONTENTS.

The vulgar, - - - 29
Sots, - - - - 30
False complaisance, - - *ib.*
Friendship, - - - 31
Choice of friends, - - - 32
Bonds and securities, - - *ib.*
Female servants, - - - 34
Fellow-prentices, - - - 35
Recreations, - - - *ib.*
Cheap pleasures, - - - 36
Fencing and dancing, - - 37
Music, - - - - *ib.*
Play-house - - - 38
Gaming, - - - - *ib.*
Company of Ladies, - - 40
Inconstancy, - - - 41
Masquerades, - - - 43
Horse-keeping, - - - *ib.*
Proper persons to deal with, - 45
Fair professions, - - - *ib.*
Suspicion, - - - - 46
Rash resentment, - - - *ib.*
Complacency, - - - 47
Tempers of men to be studied, - 48
And their faces, - - - 49
Artificial insensibility, - - 51
Dissimulation of injuries, - - *ib.*
Irresolution and indolence, - - 52
Choice of opportunities, - - 53
Behaviour to the choleric, - - 54
Safest to deal with those on one's own level, *ib.*
Important affairs to be managed in person, - 55
Rumours and tales, - - - 56

Letters, - - - - 56
Caution in ſetting up, - - 57
To ſerve firſt as journeyman, - 58
Great rents, - - - 59
Fine ſhops, - - - 60
Servants, - - - - 61
Familiarity with them, - - 62
Truſting them with ſecrets, - - *ib.*
Servants not to be oppreſſed, - 63
But uſed with lenity, - - 64
Taking apprentices, - - - 65
Choice of a wife, - - - 66
Beauty, - - - - 68
Good-nature, - - - 69
A good manager, - - - *ib.*
Religious diſpoſition, - - 70
Portion, - - - - 71
Poor relations, - - - 72
Courtſhip, - - - - 73
Wedding-day, - - - 74
Complaiſance after marriage, - *ib.*
Education of children, - - 77
Politics, - - - - 78
Religion, - - - - 77

I NO 61

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